

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, AUGUST 24, 1916

NEW SERIES, VOL. XVIII, NO. 34

Rev. H. M. King, of Jackson, is assisting Pastor J. L. Boyd in a meeting at Gloster.

Chestnut Grove church, Choctaw county, enjoyed a good meeting, preaching by the pastor, B. B. Coke.

It is said that James Whitcomb Riley amassed property to the value of \$200,000. Now, don't everybody begin poetizing!

In the future the monthly "Mississippi College Magazine" will be published weekly and its name changed to "The Mississippi Collegian."

Dr. A. J. Aven, professor of Latin in Mississippi College, on last Sunday filled the pulpit of the First church of Hattiesburg, in the absence of Pastor Christian.

Now they tell us that the present president of China is a Christian. May the Lord guide him in his difficult task and enable him to serve well his people and his God.

If you have not read Harold Bell Wright's new book, "When a Man's a Man," you should read it. It is both pleasant and profitable. Price, \$1.35. The Baptist Record Book Store, Jackson, Miss.

The Swedish Evangelical Free Church in this country has decided to use the Moody Bible School for training their ministerial students, themselves furnishing one of the teachers for instruction in their history and polity.

Dr. Jno. Timothy Stone, according to the Baptist and Reflector, is authority for the statement that Emperor William over his own signature, says that, in his reign of twenty-two years, nine-tenths of the criminal cases submitted to him for adjudication are traceable to the consequences of alcohol.

A table of annual expenditures on luxuries in this country has been put forth by Dr. Charles W. Eliot. Here are some of the items: Tobacco, \$1,200,000,000; jewelry and plate, \$800,000,000; confectionery, \$200,000,000; tea and coffee, \$100,000,000; chewing gum, \$13,000,000; intoxicating liquors, \$2,200,000,000.

It passes comprehension that people, preachers and people who say that the "form of baptism" is unimportant should move earth and the world below to keep men from being baptized like the Lord was and like He commanded. In the name of common sense and common honesty, why not allow the folks to follow the Lord?

It is said that last year eight new churches were constituted every twenty-four hours in the United States, and thirty saloons were closed each day. "Wherefore lift up the hands that hang down and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed."

Another good preacher has been bitten by the writing bug. Brother J. C. Parker, of Laurel, has published a story in pamphlet form called, "Back to the Farm; or, Fred's Answer to George's Question." In this is told in pleasing fashion a story of interest to every person who has ever lived on a farm or might live on a farm. To this is added "A Sure Cure for Chicken Cholera" and "A Sure Shot for Potato Bugs." To get one copy send a dime to the author. To get a dozen, send \$1.20.

We have been listening carefully to see what there is in the contention of a few brethren of the editorial fraternity that the Southern Baptist Convention is not a "deliberative body," but a "mass meeting," and therefore it is not proper for the convention to tell the boards what to do, but that the boards must be allowed to work out their own policies unhindered and unprompted by the convention. We have tried hard to see what there was in this labored and prolix and repeated contention; and the only thing we can see is that these brethren did not like the way the convention at Asheville did, the policies it adopted; and all that is left for them is now to insist that the convention has no such right and that it must be careful not to repeat the offense of telling the boards what to do. As a matter of fact, the convention is in session for a longer time than any one of the boards takes for its annual meeting and can therefore more thoroughly consider matters before it than the board does. The convention is not likely to recede from its right to outline the policies of the boards in so far as they think it expedient and will continue to exercise a most loving and careful oversight of their plans of work. We have great respect for the boards and honor them for the unselfish work they are doing, but all wisdom is not confined to any set of men, and the more frank and open our methods the more confidence they inspire. It will be well for all concerned if the boards recognize the rights of the convention and sympathetically and heartily carry out its wishes. This, we believe, is their purpose to do in spite of the complaint of a few individuals.

A letter from Dr. W. T. Lowrey, of Blue Mountain, expresses the fear that injustice will be done to the church there by an editorial note in *The Record* of recent date, in which mention was made of the acceptance of the pastorate by Brother W. E. Farr, and his expectation of giving up the work of the Education Commission. Dr. Lowrey gives assurance that the church had no thought of interfering with the work of the commission with which it is in sympathy, and that Brother Farr is not under obligation to accept the work until the first of November, by which time he thought the work he is doing could be finished. It was certainly not in the mind of the editor to intimate that there was any disposition on the part of the church to interfere with the Education Commission, or any lack of sympathy with its work. We have not the paragraph at hand, but were certainly surprised that it could have been so construed in as much as it did not cross the mind of the writer. We congratulate the church on securing a pastor alive to his finger tips, and as heartily congratulated Brother Farr upon the prospect of being pastor in one of the finest communities in the world. As to the work of raising the \$100,000 for the Woman's College and Clarke College, having kept in close touch with it throughout, we hope that nobody will think that the work is done. At the present rate of progress it will require many months to finish it and secure a sufficient margin for expenses and losses which are sure to come. The most heroic giving is ahead of us.

The National Education Association which met recently in New York with an attendance of 30,000 teachers, passed resolutions disapproving of military training in the public schools. Sensible, as usual.

Virginia Baptists are planning to use October in campaigning for their State paper.

Rev. J. W. Dickens goes from Jackson, Tenn., Second church, to the Prescott Memorial church, Memphis.

Dr. A. J. Holt says that the declaration of Texas independence was signed in the house of a Baptist preacher, N. T. Byars.

Brother J. C. Buckley assisted Pastor T. W. Bishop in a meeting at Dry Grove, New Liberty Association. Five were baptized and three received by letter.

Rev. J. J. Stringfield assisted Pastor J. C. Given in a meeting at Calvary church, Lincoln county, for five days, resulting in eleven conversions and a great revival.

Evangelist E. S. P'Pool assisted in a meeting last week at De Quincy, La., in which there were eighteen received into the church. This has been a stronghold of the Pentecostal people.

Pastor S. G. Pope offered his resignation recently at Belzoni but the church declined to accept it. He had been called to another church, but this seemed an indication that he should stay.

William J. Bryan may make mistakes occasionally like all other human beings, but he is dead right about the following: "If I could leave a memorial when I died, it would be a school for boys, taking them when they are juniors in high school and fitting them to enter the junior class in college. That, to me, is the critical period of a young man's life. During these years I should put the pupils under religious supervision and give them a thorough religious training."—Ex.

As yet the doctors are at a loss to know the origin of infantile paralysis or how it is communicated. They are working faithfully but without much success to check it. Let us hope that with a change in the seasons we may see its disappearance. In the mean time, New York and Chicago seem to be the greatest sufferers, though it is not unknown in the country side in our own State.

The two chaplains appointed to the two recently formed Tennessee regiments of the National Guard are said to be Baptists, as a large part of the men in the ranks. The Tennessee brethren seem to be of the militant type. One of the chaplains, however, is a native of Mississippi and former student of Mississippi College—Rev. F. N. Butler—whom many of our readers will recall. The Governor of Mississippi seems to have some difficulty in securing a chaplain for his regiment.

The personal influence of President Wilson is shown in the willingness of the railroad managers and the trainmen to listen to his suggestion for a settlement, and it now seems that a strike will be averted. He proposed that the eight-hour day be recognized and that the question of pay for overtime be left to arbitration. The trainmen have agreed to this and the managers probably will. We know of nothing that is more fraught with danger to the nation than this strike and we hope that the good sense of all parties will come to the front to save us from such a calamity.



## THE FIELD GLASS

### SUNDAY SCHOOL PARAGRAPHS.

Dr. Inlow said, "I can congratulate you on all the good which was accomplished in the State Sunday School Convention, in the matter of the crowds, the interest manifested, and the prospects for a State-wide improvement in Sunday School. I have never seen the equal of the occasion."

Rev. G. S. Jenkins, of Ripley, said, "It was great to take one of the books in the training class under Prof. J. E. Brown, at Blue Mountain. I wish I might have had this opportunity twenty years ago."

The Baxterville Consolidated School is the only consolidated school in Mississippi that received recognition for our teachers' training work. Prof. Granberry knows how to do things.

Montgomery County Sunday School Convention was a great success. Harold Watts makes a great president as well as a Sunday School superintendent.

The Simpson County Sunday School Convention held at Mendenhall, July 30th to 31st was a notable meeting. They perfected an organization to the State-wide movement. Mr. Liston Bass is president, and Judge D. M. Russell, secretary. It is a fine thing to have a judge of the courts who gives his time to meetings like these.

Dr. Kerr Boyce Tupper, of Philadelphia, said he had never seen a better program for any assembly than was had at Hattiesburg at the encampment.

Arrangements have been made and some of the speakers secured for both of the encampments next year; the date of the Blue Mountain Encampment will be July 8th to 15th; date of the Hattiesburg Encampment will be July 22nd to 29th.

The campaign is being stressed for teachers' training work in every church in Mississippi in September. Write J. E. Byrd, Mt. Olive, Miss., for leaflets, and other matter that will help you to organize a teachers' training class in your church. We awarded twenty-five diplomas last month—seven Red Seals and four Blue Seals.

### JUNIOR B. Y. P. U., GALILEE CHURCH, GLOSTER, MISS.

We are quite proud of our junior boys and girls. In our work we use the Junior B. Y. P. U. Quarterly and have the group plan, having three groups, two of girls and one of boys, there being so many more girls than boys. We have Bible drills, also questions, either on the Bible or on the quarter's work. Recently we had a meeting which we called our special missionary meeting when each girl and boy chose or was given a missionary to whom they were going to write a letter. When they receive the answers to their letters we are to have a letter-reading meeting. We consider our Junior Union of value to the Senior Union for more than one reason. For one thing, when the Juniors are old enough to enter the Senior Union, they are in the habit of going to the meetings. Another thing, they are better able to do the Senior work, having been trained along similar lines of work, and thus they are then more willing, which counts for a great deal.

MISS VARNADO,  
Junior Leader.

### "PREVENTING THE SUMMER SLUMP."

E. G. Hightower.

The summer slump in Christian work of any kind ever provokes in the heart of a true Christian feelings of genuine sadness. The annual permission of the slack in Christ's ever-pressing work is a lapse that is positively inexcusable. Those who harbor the insinuating idea that it is a matter of course that religious effort be in abeyance while it is warm ought to shock it rudely out of themselves. The absence of the few who go on vacation for a part of the summer certainly does not license those who remain at home to be indolent. And by the way, neither does it privilege absentees to neglect Christian work while they are gone. Christian effort is in order anywhere and at any time.

The fact remains, nevertheless, as sad as it is, that many B. Y. P. U's all but pass over the river during the summer. The idea is too well fixed in some minds that it is far better to relax while it is warm and begin all afresh and all renewed when the cool night breezes begin to blow in September. Shall we give the evil one this advantage? Is time so valueless that we may squander it in a summer's siesta of ease and indifference? Who so weak in Christian loyalty as to become subjugate to the weather?

Different remedies for the summer slump are applicable to different situations. So I shall not speak of any special remedies suitable to special unions. In fact I shall not speak of remedies at all, but of two preventive measures which will apply to any and every union, and which are of course better than remedies.

The B. Y. P. U. may be fortified against the summer slump before it comes, by the president. Much depends on him. Let him exercise foresight. Let him pump himself full of energy and prepare himself first of all for the temptation which he knows is to come. Let him then warn the union from time to time in the spring that much is to be expected of members during the summer to bring up the average. The president of our union in the First church, Hattiesburg, out of his heart urged everyone in the spring to be on guard, gave additional encouragement to group leaders, repeatedly spurred himself up. The results are that the warning given in time was heeded and that our union is just now right in the middle of the summer, doing the best work of the whole year.

By far the best prevention is found in the A-1 standard of excellence. If there is any prevention of all the troubles that a B. Y. P. U. is heir to, it is found in the A-1 standard. This is the one factor that will extricate from every difficulty and solve every problem. The pursuit of it, and especially the maintenance of it, when achieved will permit no slump at any time, summer or winter. There is not space here to give the many reasons why this is so, but it is eminently true and the statement is made upon the basis of actual experience. So true is it that the writer offers a gilt-edge guarantee, that the B. Y. P. U. which sincerely, energetically, and consistently attempts the achievement of the A-1 standard, and then in the same spirit maintains it, will not suffer from any kind of slump at any time. It is earnestly hoped that more unions in Mississippi will realize the importance of maintaining a high standard, and the innumerable benefits to be derived therefrom.

Hattiesburg, Miss.

J. E. Byrd was elected president of Field Workers' Association in Asheville for the next year.

### "THE STORY OF AH NG, OR NUMBER FIVE."

It was a peculiar hand. The queer little thumb projected from the side of the larger one in such a way as to suggest the query, why a beauty-loving God should have formed the child's hand thus.

Had she lived in Judea in the long ago, some might have been found asking the Master, "Did this child sin, or her parents that she was born thus?" And the Master would doubtless have answered, "Neither did this child sin nor her parents, but that the gracious purposes of God might be carried out in her."

Upon this deformity, humanly speaking, hung the destiny of a lifetime—it may be an eternity!

I had just arrived at our mission station when the Christian Chinese doctor came to see me about the child. She was to be sold for eight dollars, but they wanted the doctor to cut off the extra thumb so that she could play a guitar and go out at night as a blind singing girl, leading a sinful life. He wanted to save her from this. "Would I take her if they would be willing to give her up?"

She was a queer-looking child. On one hand was this double thumb. On the other (where the thumb should be) was a long tapering finger. Her feet were a little crooked; her ears turned down at the top; and (as some one has expressed it) where eyes should be there was a narrow slit resembling a button hole! Her thin face was white and bloodless. There was nothing to attract one to her. Her danger and helplessness appealed to one's sympathy—that was all. Even the mother did not love her, and the father wanted her to be given away or sold. They gave her to a woman who, in consideration of what might be made by selling her, paid two dollars to the mother in advance. The woman (in answer to prayer, I believe) consented to let me have her for four dollars, and thus the child was released from the sinful life that apparently awaited her.

At first it seemed almost impossible to arouse the woman's conscience. She cared nothing for the poor, helpless blind child—only for the eight dollars which she would receive if she could induce the doctor to remove the extra finger. If he refused, she told him she had decided herself to cut off the finger with a knife and thus secure the eight dollars promised.

At times I pleaded with the woman and more constantly I pleaded with God for the child, and at last she was given to me.

Sometimes I have heard the other blind children saying, "Thank God for giving Number Five an extra finger," and at first I was amused and smiled. But when I remember that it was, humanly speaking, through this extra finger (as one link in the chain of God's providences), that she was saved from a sinful life and brought under Christian influences, I, too, feel like saying devoutly, "Thank God for giving Number Five an extra finger!"

She has proved to be a gentle, teachable, obedient child, so affectionate that I laughingly call her "my sticking plaster," because she clings so closely to me that it is hard to get away.

Though she remarked demurely, "You are like myself—you have a poor memory," she really has a good memory and learns quickly what is taught her. She quotes from the Christian Primers on all occasions, just as older people quote from the classics.

As I came down stairs this morning, I overheard her repeating in a distinct voice the text, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." She did not know that I was near, but was saying it over to herself as she walked about the room.

Who will help her in the years to come, to learn many more of these texts, which have become precious to our own souls and, through the Spirit's blessings, may become as precious to hers?

"Ah Ng is the most efficient blind girl and



the best ever in the home. She is now (1916) teaching blind girls in an independent Baptist mission.

#### LESSONS FROM THE DEBT-RAISING CAMPAIGN.

The special campaign to relieve the Foreign Mission Board of the indebtedness of one hundred and eighty thousand dollars was attended by so many impressive incidents, such hearty co-operation, was characterized by such a spirit and such liberality from the time the movement started at Asheville and ended so triumphantly as to make it a unique achievement by Southern Baptists—naturally it suggests many lessons which we could learn with profit. I propose to recite a few of these lessons.

Lesson 1. There is in the membership of our twenty-five thousand churches an accumulated ability of tremendous proportion. We have, for two hundred years, been prosecuting a successful evangelism in the South. Winning of converts has been a holy passion with our people. Later we began to educate our converts and provide material equipment for our churches. We have now attained a high degree of respectability in almost every community in the South and Baptist influence has penetrated every settlement. Evangelism is still the dominant passion of our people. But schools and equipment have produced their effect upon our vast church membership, and Southern Baptists are not only a people of large numbers, but of great ability. Many of us, I fear, have not realized the powers at our command in the churches which we shepherd, or the forces with which we co-operate in state and general convention, and plan tasks for our people which are much below their abilities. We should think large thoughts for a church membership of five hundred or a thousand regenerate men and women, and larger still for two and a half million of these!

Lesson 2. God helps us when we attempt to do things which in their nature and magnitude are worthy of us. We have no great need of God and will get little of His help for small tasks, but if we attempt to go into all the world, the Savior goes with us, and the Almighty Arm overturns mountain difficulties to which our weak faith resolutely sets its shoulder. God is standing by to help those who undertake great things for Him. Thousands have found this out to their lasting joy during the past two months. If any really crave a more convincing manifestation of divine power, let him attempt some worthy Christian task in which he sorely needs God's help.

Lesson 3. There is a large number of men and women in our ranks who are ready upon proper signal to join their brothers and sisters in heroic enterprise. This fact loomed large in this campaign. Christian heroism is not dead when men and women voluntarily lay gifts of thousands on the altar to pay a debt, and others give their last dollar and the treasured jewels which are the memorials of love and happiness. An aged minister who had not received a salary for two years, but who still has the spirit of heroism in his dear heart, and pants for a part with his brethren in the campaign, sends his birthday gift, a five-dollar gold piece, to go with the Christian business man's five thousand dollars to pay the debt—both sacrificial gifts! I see plainly that Christian heroism is expressed in the small gifts and the large ones. A place is found for Jesus in the homes of our poor and of our rich. Widows and business men show the same spirit and have fellowship in heroic service. In planning our work we ought to take account of this spirit. Such men and women do not want their leaders to pamper and coddle them! They want to be good soldiers and will display soldier qualities in a worthy cause and under brave leadership.

Lesson 4. The intelligent and consecrated men and women in our churches recognize the fact that the task of taking the gospel to millions for the first time and of introducing Chris-

tianity to whole nations of their fellow-beings is worthy of more than ordinary concern. Foreign missions faithfully presented will, in the very nature of the case, evoke sacrifices which nothing else can. Those who are saved and whose children and neighbors have opportunity to be saved, want all men to have a chance to know the incomparable Savior. Consecrated and informed, they can be persuaded to devote themselves to this task as to no other. All men look upon this as a big task which requires big gifts.

Lesson 5. The value of co-operation is seen in this achievement. The thing was accomplished by Southern Baptist co-operation. I have to restrain myself from words of peculiar praise for certain individuals, churches and papers for pronounced helpfulness in the campaign. They have fairly overwhelmed me with feelings of grateful appreciation. They have rich reward in the coin which they have sought, and shall yet receive more abundantly. I speak with more freedom of the fine general co-operation which has carried the enterprise to success. The papers—how they have helped! The state secretaries—how they have led! The pastors—how faithfully they have both given and labored! Miss Mallory and the women—how they have prayed, given and cheered on the hosts! Oh, we have worked together and won! Let us not miss nor ever forget the lesson of it. We can do great things for God working together. And by working together, we shall think together and love together. Comradeship in sacrifice creates strong bonds while it wins great victories.

Lesson 6. I close with this. We must learn the lesson of paying our bills as we go. We do not want another debt. If I may speak of myself at this point, I do not want another debt. I have good reasons for this. I cannot promise my brethren and sisters that there shall not be another, but I do covenant with them to help them prevent it, and I do not ask anybody to try harder than I shall try. Neither I nor the Foreign Mission Board can prevent it. We must keep the board out of debt like we have paid it out of debt—by co-operation. The work has grown to such proportions that it simply must have large income or debt is inevitable. I must say this to be honest with those who trust me. I have studied the matter closely for two years. There is a degree of inevitableness about the expenditures of the Foreign Mission Board which does not obtain in the case of any other board I have served. We have in foreign mission work thrown a company of men and women to the front, in the midst of heathen and hostile surroundings, and without support except such as we give them. To retrench means to desert. Expenses have been cut already until both individuals and the work suffers. Scrupulous care will still be given to close economy, but there are necessary expenditures which cannot be reduced.

This being the case, greater attention must be given to contributions if a debt is to be avoided. The absolute necessities require larger and more regular contributions, sent forward promptly by church treasurers and state treasurers.

#### NOTICE.

The Columbus Baptist Association will meet with the Macon church, Wednesday, September 6th, 1916.

The pastors and church clerks of the various churches, as well as all others interested, are earnestly requested to send the names of any and all delegates to I. L. Dorroh, Macon, Miss., so that proper arrangements can be made by committees in charge for furnishing homes to the delegates.

#### JOYFUL SOUND FROM A REGENERATED HEART.

The following soulful, helpful testimony was clipped from The Baptist Standard, and will, I am sure, find a responsive amen in the hearts of Christian readers:

"A correspondent of the Baptist Times tells of an interview that he had with Dr. John Clifford, the veteran English Baptist preacher, and hero in the struggles which the Nonconformists had with the Church of England. When he was asked concerning his present inner life, he gave the following testimony which should be treasured by every Christian:

"'Never so completely satisfied with Christ as I am now. Never so thoroughly trustful in Him. Never so joyous in the assurance of God's free and full forgiveness of all the faults and failings and sins of one's life. Never so conscious of the poverty of my work compared with what it ought to have been and what it might have been. Never so ready to say with William Carey:

"'A guilty, weak and helpless worm,  
On thy kind arms I fall."

"'Never so happy in my home, never so grateful for troops of friends, never so conscious of the love of my own dear people for me than I am now, and all their forbearance and patience and kindness to me.'

"'And the life beyond?'

"'As to that, I say with Whittier:

"'I know not where His islands lift  
Their fronded palms in air,  
I only know I can not drift  
Beyond His love and care.'

"'I am confident that the God who has begun the good work will not fail to finish it, and that when the spirit separates from the body it passes into the ever-perfecting state. There I shall be at home with God and with all the loved ones gone before.'"

After reading this glorious testimony from our brother across the ocean, my heart was touched and although thousands of miles distant from him, I embraced him in the spirit of Christian love and heavenly fellowship and rejoices with him in the happy hope of a glorious immortality. What a powerful heart-touching sermon it is, and how it touches the chords of regenerate hearts and causes them to sound forth the praises of Him who hath "called them out of darkness into His marvelous light."

This testimony of my English brother in Christ brings to my mind the happy meetings of our churches in the long ago, meetings where an hour was spent in testifying and in relating experiences and in singing sweet songs and in prayer, and when tears of joy filled the eyes of many, and when brotherly love abounded and when the atmosphere seemed holy and we were made to feel as did Jacob at Bethel when he awaked from his heavenly vision and exclaimed, "This is none other but the house of God and this is the gate of heaven." O, my soul, canst thou ever forget those seasons of refreshing from the presence of the Lord? O, for the return of those happy ways of worship! How my heart yearns for such manifestations of the presence of God in our meetings, while I am in this wilderness country, on my way to Canaan's happy land! O, dear Savior, how sweet and how happy is Thy presence and company with me as I journey over the rough road of this life. Thou wilt never leave me nor forsake me, but will bring me finally into Thy glorious presence in heaven. I join my dear Brother Clifford in his closing words, as follows: "I am confident that the God who has begun the good work will not fail to finish it and that when the Spirit separates from the body it passes into the ever-perfecting state. There I shall be at home with God and with all the loved ones gone before."

O. D. BOWEN.

Gulfport, Miss.



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## EDITORIAL.

### REACHING THE YOUNG PEOPLE.

This is a problem that seems to be specially exercising many of our churches just now, which has several different phases. We have been working earnestly to get them into the Sunday School, and with a good degree of success; only to find when we were about to congratulate ourselves that we have lost them from the ordinary preaching service. Again we start a B. Y. P. U. and give them a service of their own, to which they are in a measure responsive; and then we begin to fear that the impression is made on their youthful minds that what is sauce for the goose is not savory to the gosling; so that they look upon the "church service" as intended for only the mature members of the congregation. This is only another way of saying that our problems are never completely solved, and we must be always working at them patiently and hopefully.

There is, however, one phase of this young people's question that is not getting the proper attention. It may be that it is given a good deal of attention, but it is often superficial, if not actually hurtful discussion in private. That is the idea that we just must have a preacher that can get hold of the young people. It is not amiss to say that the present writer has no occasion to be sensitive on this point. The larger part of his ministry has been where the congregations have been composed predominantly of young people; and it has been a peculiarly joyous ministry to him, for which he is humbly grateful. He preaches now to congregations in which young people predominate, with whom he has delightful fellowship. He is sufficiently matured in years to know the needs of both classes, and be in sympathy with them. But he has never felt that the needs of the one were so different from the other as to require a Dr. Jekyll and Mr. Hyde to minister to them. If that character is so far in the past of fiction as today to be unrecognized, let's put it plain and say that we do not need a comedian and a tragedian to amuse the two classes or minister to them. There is a place for departmental organization according to age, and the preacher must not be unmindful of the lambs in his flock; but it is altogether possible to overdo the kindergarten business in the church. People are not imbecile because they are young and are resentful of being so considered. They do not have to be treated to music and dancing at church. Those who wish for amusement will not go to church for it, whether they are five or fifty years old. You will find them at the picture show. The truth is that most serious people in the world are the very young. It is a great deal easier for the child of six years of age to understand the gospel than to understand a joke. In most cases he will answer your joke with a puzzled expression of

countenance. But he will listen to the story of somebody's conversion with the greatest interest, and he will be deeply moved by it, just as his elders are.

But why should the preacher be alone held responsible for the interest of the young people? To be sure, it is his duty to cultivate love for them, and that ought to be easy. He ought to live in their lives and have a vital interest in their welfare. He ought to be such as they will find it easy to like him and follow his leadership. But who made him the sole guardian of the spiritual interests and destinies of these young people. As Job said of the rain, "Have they no father? Is there no mother into whose tender care God has entrusted them for temporal and spiritual nurture?" Is their interest in the church work and their attendance upon its service to depend upon the childish caprice of fancying the preacher? Is the question of whether he is a jolly good fellow to determine their obligation to God and the world? Are they pinned to his coat or posted to his ecclesiastical or personal millinery? Some of the children never get over this childishness, no matter how many years come and go. Their interest in the work is dependent on the personal peculiarities of the preacher. No effort is made here to minimize the importance of the right man, or his obligation to proclaim the truth acceptably and win men and children by his manner of life. But there is too much of this sighing for the man we used to have or for one we hope to get; too much of the "I am for Paul, and I for Apollos, and I for Cephas." Let the preacher do his best to grip the young people and the old ones, too, but let him be sure that it is his ambition that they may be joined to the Lord. And let the people, both young and old, be sure that it is the Lord's truth and not the preacher's affability that grips their hearts, that it is the service of the King and not the companionship of a splendid fellow that unites them to the church and with one another in the Lord. The care of young people falls primarily upon the parents. If they do their work well, the preacher will have but little trouble with them.

### HE PLEASED NOT HIMSELF.

There is probably only one other sin that today surpasses it in frequency, that is more often committed, and that is the sin of lying. Lying is the most common sin in the world, and the one which gives evidence of the basest and most universal depravity. It will take more forms and find more occasions than any other. This is due partly to the fact that every other sin seeks to hide itself under a lie. But the sin of murmuring is running a close second. It is a sin because it is complaining against what God is doing. It is resentment against His providence and leadership, rebellion against His authority and control.

It is a cowardly sin. Murmuring is a low, hardly articulate sound, as of a child who half turns away from a father or a teacher and with lips only half open and in a nasal-guttural tone pours out a resentful complaint. It is the expression of one who does not believe in the justice of his own complaint but is unwilling to accept rightful authority and dares not hold his head up and speak boldly what is in his heart. Murmuring against God is cowardly because it seeks to conceal its real attack upon the will of God by a half-concealed complaint against things we don't like, against adverse conditions in our surroundings. People do not say openly, "I don't like the way God is doing," but they stab Him in the back by complaints that it is the worst weather they ever saw. If we do not like the weather, it is our privilege, like Elijah, to ask for rain, or ask for it to stop, even as he did, but there is no record of his uttering any complaint about it, although it cost him serious inconvenience, cutting off his bread and driving him "from pillar to post." It was only in the after days when he sulked that he seems to have lost his peace and power.

Grumbling is a great sin because it is an ex-

pression of unbelief. We live by faith, and grumbling is both a sign and a means of the destruction of faith. One does not murmur if he has faith in the wisdom and goodness of God. If it is true that whatsoever is not of faith is sin, then whatsoever is an expression of lack of faith must be a most positive and ruinous sin. If we believe that the things that befall us are the work of a gracious and loving providence then there would be no disposition to complain. We need to get hold of the truth that God is alive and not only that He "is in His heavens," but is active in the earth and that all is well with the world. We need to really believe that all things work together for good to them that love God, to them that are the called according to His purpose. If we believed, there would be no room or disposition to complain. There remaineth, therefore, a rest for the people of God, but there are still many who are failing to enter in through unbelief. Real faith in God does not produce shallow, brainless optimism, but deep-rooted peace and hope, which deliver us from the murmur of a faithless heart.

We are too much like fretful children who find their only relief or pleasure in resisting the loving attention of those who love us. It has become almost a habit with many to complain. It is easy to give attention only to the unpleasant experiences until they are the only happenings of which we seem to be conscious. Many are doubtless not fully aware that their complaints are really against God, and might be surprised to come face to face with the charge. But to grumble at "our lot" is either to deny that God has anything to do with it or believe that He is making a mess of it. Which is yours?

The real gravity of the sin is seen in God's punishment of it. Too many are prone to think of it as an insignificant offense, if any offense at all, a merely childish petulance which at worst deserves a small dose of pleasant soothing syrup. But you will find out how God looks at it by His treatment of the Israelites who murmured against their conditions in the wilderness. "Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. Now these things happened unto them by way of example, and were written for our admonition." The next time you catch yourself complaining, just stop and say that you will not be guilty of this cowardly, unbelieving resistance to the discipline of our loving Heavenly Father, and that will not forget the exhortation that reasoneth with us as sons, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of Him, for whom the Lord loveth, He chasteneth and scourgeth every one whom He receiveth." The attitude of the Christian is to "count it all joy when ye fall into diverse trials, knowing that the trying of your faith worketh patience."

### THE SIN OF MURMURING.

It is marvelous how many of the simple appearing sentences of the Bible really go down to the heart of the Christian faith and the roots of being. This is one of them. It was spoken of Jesus and is expressive of the fundamental philosophy of His life and also of ours. The plan of His life was not His own. The value of it lay in the fact that it was lived in submission to another's will. "I came down from heaven not to do mine own will but the will of Him that sent me." "Lo, I come (it is written in the volume of the book) to do Thy will, O God." "My meat is to do the will of Him that sent me and finish His work." "We must work the work of Him that sent me while it is day." Again and again was this disposition put to the test and Jesus was faithful to it, till at the crisis in the garden of Gethsemane, he was able to say, "Not my will but thine be done." That which had brought Him into the world and had become the habit of his life failed not in the last crucial moment.

Equally with the sense of the divine will, the interests of others became the controlling imperative in His life. With Him dedication to



God and consecration to the welfare of others was one and the same. To look up to the authority of God is to look out upon the needs of men; to bow to His will is to bend under the burden of a needy world. So when Paul says of Jesus that He pleased not Himself it is the crowning appeal in an exhortation to seek the good of others. The church is not a chair car on the road to heaven in which each passenger is to look out for the most comfortable location for himself and his baggage, being sure to occupy plenty of space. We are not to congratulate ourselves that we have got aboard and monopolize as much of the comfort of passage as possible. We belong rather to the department that is seeking to induce all men to take passage and making conditions such as will entice them to come our way.

If this truth that is expressive of the very heart of Christianity were recognized it would save us from mistakes and save a lost world from death and hell. A good many people lapse into the hurtful notion that their attendance upon the church services are simply for their own pleasure or at most their own welfare. Whereas it is primarily that they may become instruments in the saving of others. Because of this error many make their attendance depend simply upon the question of convenience, or at best their own sense of need. One man says, "It is too hot! I would not go to church a day like this to hear any man." To be sure, if the preaching of the gospel were simply for the delectation of his esthetic sense, or the tickling of his intellectual taster, then he is at entire liberty to go or stay as may suit his convenience or pleasure. But if his idea of life and of the kingdom of God is the greatest amount of service rendered, he will be sure to go and will not be satisfied with the attendance upon one of the two services on Sunday.

The same motive for action will enable him to spend the whole of Sunday in the proper way. If he is seeking to please himself, he may take a ride in an automobile, or a buggy, or gossip with those who hang about the postoffice or drug store, or he may read the Sunday paper; but if he pleases not himself but is seeking others' good, he will abstain from that which dissipates his spiritual energy and will seek an opportunity to make the day one of ministering to others' needs, either in some form of activity connected with his church, Sunday School or B. Y. P. U.; or he will seek in some private efforts for the sick or unsaved or wayward to make it a day of service to others. This will not appeal to all, but to one who makes Jesus his Lord and his model there will be a fine opportunity.

The opposite of this life of self-renunciation is to give oneself over to a life of selfish gratification that soon offends the judgment of others, bringing upon itself the censure of best friends and eventually the destruction of the very ability to enjoy what we have selfishly sought. So that in the end the man who seeks pleasure in following his own desire fails to find it at the end of such a rainbow; and the man or woman who sacrifices himself upon the altar of service to others attains to a keen enjoyment of spiritual things and the widest fellowship with those whom he serves. It is the story of Jesus, who for the joy that was set before Him endured the cross; and of Moses who accounted the reproaches of Christ greater riches than the treasures of Egypt.

Rev. J. G. Gilmore, Georgetown: "Have just closed a successful meeting at Damascus church, Copiah Association, the pastor preaching. There were twenty-nine additions, twenty-three by experience and baptism, six by letter. We baptized two households, among those baptized from other denominations were five Methodists, one Catholic, one Campbellite. The church and pastor were assisted by Brother Joe Canzoneri, who led the singing. The entire church is rejoicing. I go next week to assist the Shiloh church, Lawrence County Association, in their meeting. They desire the prayers of the entire brotherhood."

Rev. J. P. Williams has resigned at Collins and will locate as pastor at Mendenhall.

Rev. G. F. Barton, of Winona, is helping the country churches near him in meetings, last week at Shiloh. In a recent meeting over forty baptisms were reported.

J. M. Metts assisted his father in meetings at Harmontown and New Hope, in Lafayette county. There was a quiet and effective work of grace. Thirty-three were baptized.

The church at Hays Creek, Montgomery county, enjoyed a gracious revival, Pastor Lusk being assisted in the meeting last week by J. M. Metts. There were nine received for baptism.

T. J. Latimer, Weir, writes: "The meeting at French Camp closed Friday night. We were blessed with eight new members, five for baptism. Brother G. W. Riley, of Houston, preached.

Dr. Webb Brame, pastor of the First Baptist church in Vicksburg, it is said, carried the chief of police of that city and showed him a gambling house which was being run in violation of law, right under his nose. What will he do about it?

The Bulletin of Mississippi College is a very attractive and newsy publication this quarter. It contains eight pages about the size of The Record's page, bristling with cuts of the buildings and with news. A copy may be had without charge by writing President J. W. Provine, Clinton, Miss.

Rev. R. L. Bunyard, Madison: "Brother Howse, from Crystal Springs, helped me at County Line last week, and we baptized ten at the close of the meeting. Brother Phelps, of Canton, helped me this week at Bethesda, and we baptized right at the close of the meeting. Good preaching was done."

Mrs. R. J. Williams, Montgomery, writes, "We have just closed at Montgomery a meeting, Brother W. H. Morgan preaching. Nine united with the church, among them a young boy, nineteen years of age, who gave his life to God. Just a week before, the boy was sick and the Lord raised him from a death-bed."

Rev. G. W. Gates, Summit, writes, "You may report two splendid meetings for me—one at Mars Hill, Rev. C. L. Wilson preaching, in which thirty-one were added to the church, twenty-six of these for baptism; the other at Arlington, Rev. J. A. Lee preaching, in which twenty-one were added to the church, fourteen of these for baptism."

Pastor W. J. Derrick is this week in a meeting at Scobey, himself preaching as he did in his Oak Ridge church. At Scobey they are building a house, which has been Brother Derrick's specialty, having built two at Yazoo City, also a parsonage, and added Sunday School rooms at Water Valley when pastor there. There are people anointed for this sort of work.

Rev. T. R. Paden has resigned at Shuqualak to take effect November first. He has done several years of effective work here and we hope the spirit may not catch him away to some other state. He has been helping Pastor J. D. Fulton and J. S. Slaughter in splendid meetings in Noxubee, Kemper and Winston counties, with whom he has had delightful fellowship.

In passing through Water Valley recently, we had the privilege of going through the Baptist church building with the pastor. They have indeed an up-to-date equipment, with a pipe organ, two pianos, electric fans, Baraca hall, a place for everything. The pastor seems very happy in the progress that the church is making.

The editor last week assisted Pastor W. J. Derrick in a good meeting at Big Springs church, near Water Valley. There were eight received for baptism, four young men and four young women. All were sorry the work could not go on as it seemed just begun. It was our pleasure to spend part of the time in the home of Rev. H. L. Johnson most pleasantly.

Dr. W. A. McComb while resting at home on a recent Sunday, supplied for the church at Clinton and preached according to the testimony of the congregation the best sermon they ever heard him preach; and they have heard him in two meetings. The people were so pleased that they asked that the morning sermon should be shared with the readers of The Record. We hope to publish it soon.

The Anti-Saloon League of the District of Columbia is appealing to voters to urge upon United States Senators the rejection of one Baker, recently re-appointed by the president on the City License Board of Washington, who is said to have used his office in the interest of the liquor business. We sincerely hope our Mississippi Senators will investigate this matter and vote accordingly, for we do not believe they favor any such move in the interest of saloons.

We are happy to receive a copy of the bulletin, "The Challenge of Mississippi Baptist Schools," prepared by Sunday School Secretary J. E. Byrd, and published by the Baptist Sunday School Board. It is an eight-page booklet, well printed, giving the advantages of Baptist schools in Mississippi, namely, Mississippi College, Mississippi Woman's College, Clarke College, Blue Mountain College and Hillman College. Copies may be obtained in any quantity, without charge, from J. E. Byrd, Mt. Olive, Miss.

Rev. P. S. Rogers, Hollandale: "A good meeting was closed at New Hope church, Leake county, Saturday, August 12. Rev. W. S. Ford is pastor here. Last year, Rev. S. G. Cooper, beloved by the Baptists of Mississippi, while holding a meeting here, was suddenly taken sick and died in a few hours. Years ago a large crop of men grew up unsaved under somebody's ministry, and while they are respectable Christians, their influence is bad religiously. Another large crop of young men are growing up unsaved. It was a hard fight, but God gave the victory. Fourteen were received for baptism; nine of them are young men. A Sunday School was organized. This is the way the Hollandale pastor is spending his vacation. The writer did the preaching."

To rebuff a visitor is neither courteous nor Christian. Most of us pride ourselves on the fact that we would not do such a thing. Yet telephone discourtesy is one of the commonest and one of the strangest events in the everyday life of both Christians and other ordinarily courteous folks. Stop and think a moment: With what tone of voice do you answer the telephone if the bell rings at a moment when you would rather not be interrupted? An amazingly large proportion of well-bred, well-mannered Christian people make their first word of reply to the 'phone call in a tone either of noticeable impatience, or of curtness, or of weariness. Let those same persons be addressed by a friend entering the room unexpectedly, and they would not think of greeting him in any way except that of courteous, inviting welcome—even if they did not feel 'welcoming' inside. Yet over the telephone they abandon that tone and spirit whenever they feel like it—and they do not realize what a sharp rebuff it means to the unknown caller at the other end of the wire. The simple test is this: Do we answer the telephone exactly as we greet our friends face to face? If not, let us be properly ashamed of ourselves—and never fall that way again.—Sunday School Times.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

It is better to bear burdens than to shift them.

The main thing in any life is not the world around it, but the world within it.

We should not work so much for a crown but work to be worthy of the crown which Christ has promised to bestow.

Study the big problems all the time but never slight a small task, for the simple duty of the present hour has in it the key to the big problem.

### Apportionments.

Last week we sent out to the clerk of every church in the State an apportionment list containing the apportionments for State missions for all the churches in his association with his own church underscored in red ink. The letter sent to the clerk was directed to the church through the clerk, and we hope that the clerks will take the letters and the apportionment lists and read them in conference in order that the church may have the opportunity of passing upon the suggestion made by the leaders in the associations.

It should be a matter of pride with every church to make its apportionment. Let no church fall behind it. The Lord expects Mississippi Baptists to do their full duty in the evangelization of Mississippi.

### Team Work in Missions.

Anyone who has been reading the story of the great war can see without difficulty that the failure of the allies for nearly two years has grown out of the lack of team work. Dissensions among government leaders prevailed in all the important allied countries, and as a result there was lack of efficiency as well as a lack of initiative. The governments were unable to handle the forces they had and handicapped in gathering together new forces. Not only so, but there was a lack of team work among the nations, they failed to stick together and this failure enabled Germany for the first two years of the war, to win on every battle front. These defects have been remedied; the allies are now working together; they have one objective. One great military staff is directing operations and as a result the allies have begun to win on every battle front.

This is what we need in Mississippi for the next few months. There should be a united effort of our people to carry our State mission work to a successful conclusion. The leaders in the associations should form plans whereby the association as a whole can launch a State mission campaign. Pastors should call their deacons together and in consultation with them should launch a church campaign for State missions. With every pastor in the State co-operating with his deacons in pushing the interests of State missions in his church; with all the associational leaders pushing State mission interests in the associations we can win a victory such as the State has not seen for many years.

Last year there were 616 churches that gave nothing to State missions. There ought not to be a single church this year that does not make a contribution. If all of our pastors and leading laymen will co-operate there will not be a single church not on the contributing list.

### The Expense of Mission Work.

We have received recently several inquiries concerning the expense of our office in doing mis-

sion work. In order that we might give the people some idea of the economy practiced, it is necessary for us to make a comparative statement showing what the expense of our office is as compared with the expense of other state mission offices. In making this comparison, we have left out the salary and expenses of the corresponding secretary and all field workers, only covering in our statement office help, postage, rent, incidentals, and so on.

From the minutes of 1915 we have made up the budget of office expense, not including salary of corresponding secretaries or field workers for the following states:

Tennessee .....	\$5,959.10
Georgia .....	4,911.12
Florida .....	3,367.92
Oklahoma .....	3,601.14
Maryland .....	3,167.20
Alabama .....	4,960.62
Kentucky .....	5,425.36
Texas .....	6,482.18
Mississippi .....	2,043.60

If you will take the Mississippi State Convention Annual of 1915 and turn to pages 98 and 99, you will find that the entire administration expense, including the corresponding secretary's salary and traveling expense, amounted to only \$5,038.60, which is less than Tennessee, Kentucky and Texas spent in office expense, not including corresponding secretary's salary and expense, and is just a little more than what the other states expended not including the corresponding secretary's salary and expense. Adding the corresponding secretary's salary and expense to the amount expended in the other states, and Mississippi spent \$2,000 less than any other state in the South. Texas spent three times as much; Kentucky and Georgia twice as much, and Alabama and Tennessee nearly twice as much.

Mississippi raised last year in round numbers \$100,000 for missions. The expense of raising this amount was 5%, while the percentage of expense in the other states is from 8 to 15%.

I am giving this statement in order that our people may know that we are administering affairs in Mississippi more economically than any other state in the Southland, and that we are doing it as efficiently is evidenced by the fact that we are receiving as much, or more, money than most of the other states.

### The State Mission Campaign Now On.

THE churches are now called to the holy task of making Mississippi a Baptist empire. No greater work than this has ever been given our people to do. Better methods of farming are important, home sanitation is essential, good roads are necessary, but salvation is imperative. The people of Mississippi need Jesus and the task of the churches now is to furnish the means by which Jesus Christ can be brought to them.

STATE interests ought to appeal to everyone with peculiar force and power. Patriotism should be an added incentive to religious effort. Our own people have a right to claim first interest in our prayers; to them we ought to go first with the gospel. The kingdom program of Jesus is launched on this basis. He said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth," and He commanded that the "Gospel should be preached unto all nations, beginning at Jerusalem."

MISSIONS in its fundamental motive is the projection of the saving grace of our Lord Jesus into all time and into all lands. It is the people of the gospel with the gospel giving that gospel to the people without it regardless of who they are or where they are. It is the churches

of Jesus Christ going into all the world without limitation and preaching the gospel without modification to every creature without discrimination. This world-wide proclamation of the message of life is missions; and State missions is world-wide missions modified by and adapted to the needs, conditions and life of the State.

CAMPAIGN methods are necessary in order to stir our people to a supreme effort. But let us not let the campaign degenerate into simply an appeal for money; let us pitch it on the broad basis of information and inspiration. Let us put before our people a real reason why they should give to State missions. If we do this there will be no doubt about getting money. The people, regenerated men and women, will give to kingdom interests when they are convinced that the money they give is made to count in the work of the kingdom. It is up to us to show that the money given to State missions is being wisely spent. This we can do, and from now on each week in this department, we will have an article showing how State mission money is spent and the good accomplished by State mission work.

NOW is the time to emphasize home interests. For the first four months of the year we gave ourselves to emphasizing home and foreign missions, then we took up the Foreign Mission Board debt, and so up to the present we have spent practically all of this year in emphasizing interests of the kingdom outside of our State. Now we must turn our attention to the building of the kingdom in Mississippi.

ON November first the books close. All contributions to be counted in this year's work must be in before that date. We are looking to the pastors to put the campaign on in their churches, and to put it on now. Nothing but State missions is now before us. We have given place to everything until it is absolutely imperative that State missions have the right-of-way. Brother pastor, let nothing, no matter how important it may be, interfere with your State mission offering. Let no agent for any special interest, however significant that interest may be, take a collection in your church at any time when it will interfere with your State mission offering. We can't afford to have a debt on our State mission work, and unless our churches do their full duty we will have a debt.

The campaign is on now—push it.

## Education Commission

### Potts Camp.

On fifth Sundays it is very hard to get an engagement. Prof. B. L. Burford, of Potts Camp, invited me there on last fifth Sunday to speak on Christian education, which I did and remained over for five days' preaching two or three times a day. After spending one day there I saw a great opening for Baptists, therefore, I 'phoned R. L. Cooper, one of the best singers in the South, to come, and we went to work. The results were a good offering for the colleges, a Baptist church organized with thirty-four members (seventeen of this number came by faith). We ordained two deacons—Prof. B. L. Burford and Brother G. L. Brown; organized a W. M. U. with Mrs. M. L. Young as president. There is a bright future for this little band. They are to erect a church building soon.

### Cato.

This church is eight miles east of D'Lo. Brother J. E. Kinsey is pastor; was with him five days; received a good offering for the colleges and baptized seven converts; also visited members from four other country churches. Brother Kinsey is doing fine work at Cato. This great old country church has turned out some great preachers. God bless pastor and people.

On my way to Richton today.

Yours for victory,

W. E. FARR.



## DENOMINATIONAL ADVERTISING.

E. C. Routh.

This article is written to be read.

All who are officially connected in any way with denominational boards or institutions are invited to consider fairly and frankly the matter of denominational advertising.

Everybody else these days is advertising. They advertise because it pays to advertise. In this age of keen competition the man who does not advertise is left far behind.

Not only is greater emphasis being placed on advertising, but the public is demanding that advertisers tell the truth. The slogan of the Associated Advertising Clubs of the World is "Truth." A number of states have passed laws penalizing advertisers that defraud their patrons by misleading advertising. The day of the quack advertiser in every realm is rapidly passing, and we are glad of it. We heartily endorse the following declaration of principles adopted this year by the Association of National Advertisers:

"All advertising that is fraudulent or questionable, whether financial, medical or any other; all advertising that is indecent, vulgar or suggestive either in theme or treatment; that is 'blind' or ambiguous in wording and calculated to mislead; that makes false, unwarranted or exaggerated claims; that makes uncalled-for reflections on competitors or competitive goods; that makes misleading free offers; all advertising to laymen of products containing habit-forming or dangerous drugs; all advertising that makes remedial, relief or curative claims, either directly or by inference, that are not justified by the facts or common experience; and any other advertising that may cause money loss to the reader or injury in health or morals, or loss of confidence in reputable advertising and honorable business."

Denominational representatives are learning the value of advertising. For instance, a few years ago none of the denominational boards advertised in the denominational papers. One of the Northern Baptist Mission Societies was finally induced to appropriate a few hundred dollars for advertising in the denominational papers of the North. As a direct result of that investment in advertising, there were received that year additional gifts to the annuity fund, amounting approximately to \$100,000. Last year the society spent \$1,200 in one publication, and increased its gifts \$300,000. Many thousands and dollars were traced directly to the advertisements appearing in the denominational paper. There was not a similar increase in the receipts for other funds for which a similar appeal was not made.

The same thing is true of other denominations. The general secretary of the Board of Ministerial Relief and Sustentation of the Presbyterian church decided to test the efficacy of advertising in denominational papers for his particular department. One letter containing four \$100 bills pinned to one of the advertisements was received, and another enclosed a check for \$10,000 for the ministerial relief fund as a direct result of the advertisements. There has been a steady and rapid growth in the list of contributions from comparatively a few to at least fifty thousand.

The publisher of the Continent, the great Presbyterian paper of the North, told me that four years ago the denomination had two pages of advertising in that publication. Last year there were sixty-two pages of denominational advertising in the Continent. The school men, for instance, are finding that advertising in the denominational papers not only assures increased attendance, but secures additional contributions, amounting to thousands of dollars, for the maintenance of the schools.

We invite the consideration of every denominational man in the South to these facts and many others that might be given. Every denominational board and institution in the South ought to advertise in the denominational papers, first, because of the increased returns in dollars and cents. It is a good business proposition and

we make the appeal on that ground. We do not go to any one and beg them to advertise on the ground that we are running a religious paper and we need help. We put it first on a business basis and ask them to advertise because it pays to advertise and believe we offer a good medium. A Baptist school that is struggling for existence with a few students writes that it can not afford to place any advertising in the denominational paper. If this school would do some advertising in the denominational paper, the very best possible medium it could get, because of its constituency and its peculiar appeal, there is no doubt that the financial returns in the fall would not only pay for the advertising many times over, but would put dollars and cents into the general funds of the school. We submit that, from a business standpoint alone, every denominational school in the land ought to advertise constantly in the denominational paper.

Our denominational boards ought to advertise for funds. This has been demonstrated beyond the stage of experiment or theory. One reason the Northern Baptist Mission Societies, both of them, reported out of debt this year, was because through well-prepared advertisements they solicited bequests and annuities, and this alone enabled them to report clear of debt. I do not mean that the boards should pay for ordinary reading matter in the denominational papers which the papers are glad to publish, irrespective of the amount of advertising they do, but that these advertisements should be set up in an attractive form so as to catch the eye of every reader. In all denominational advertising frequent changes should be made in copy. In this way, they will make the appeal to many times more people than they would in an ordinary article. We know of at least one Baptist convention that, in its annual meeting, sets aside a certain fund as an appropriation to the state denominational paper as its organ of publicity.

The question may be asked: Should not the denominational papers do this free of charge? Do not the denominations make the denominational papers possible? First of all, the denominational paper is under no more obligation to run advertising free for our denominational institutions and boards than a denominational school is under obligation to give free tuition and entertainment to all Baptists who help build the school. Schools would starve just about like many of the papers are starving if they were conducted on no better business basis than this. In fact, we need a new conscience throughout the land right on this point of the proper business consideration that should be shown all denominational institutions. We should not expect schools to board and educate our children free because perchance they are denominational schools, nor should we insist that our sanitariums care for all the sick people free of charge if necessary expense money is not provided. It is the same with every denominational institution. Furthermore, is it not true that on account of its denominational nature, the circulation of the denominational paper is restricted to a certain constituency? I have in mind a certain religious publication which is non-denominational. Its circulation is nearly ten times as great as that of any denominational paper in America, a very much larger circulation than it would have were it denominational. If, then, the denominational paper, for the sake of the denomination, restricts its circulation, should not the denomination, in turn, insure its support and put it on the same business basis as it does every other institution?

I have said that the primary appeal that we make for denominational institutions and agencies to advertise in the denominational paper is a purely business one, but I submit another reason. The denominational paper, more than any other single agency, makes possible the growth and promotion of every other denominational institution. For instance, a certain mission board was asked recently to make an estimate of the decrease of its receipts in one year if the denominational paper in that section

were to go out of existence. The secretary very frankly said that the receipts would be decreased at least \$100,000. The denominational paper, in season and out of season, summer and winter, week after week, joyfully exploits and promotes every denominational institution. It urges the brethren to contribute to missions—state, home and foreign; to Christian education, sanitariums, to orphanages, to ministerial relief funds, etc. Every year it turns hundreds of thousands of dollars into denominational channels. Now, after the denominational paper helps to build and maintain our schools; after it does so much to create and sustain interest in missionary operations; after it urges our people to support our benevolences, does not a sense of fair play, a sense of reciprocity, constrain every one of these denominational institutions to help the denominational paper, at least to the extent of advertising in it? Brethren, let us be fair, let us be just. Let us not expect the denominational paper to bear all the load. The time has come for a new conscience in this matter, particularly in the South. The various evangelical denominations in the North have already awakened to their opportunities and obligations in this direction. For the sake of the interests committed to them and for the sake of the denominational papers, we make this appeal to our denominational representatives, secretaries of boards, presidents of schools, superintendents of benevolent institutions, and all others concerned.

## MISSIONARY PIONEERS OF COMMERCE.

In 1913 the San Francisco Associated Chamber of Commerce sent a representative party of merchants to China to promote friendship between China and America, and to increase and develop commercial relations. Seeing that the missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of that subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting held in Hongkong, the question was put squarely to the twenty-five commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior.

## THIS WEEK'S BOOK BARGAINS

The Baptist Record plans to offer each week a list of books at bargain prices. The books will not be sold separately except at the regular prices, but a special "lump sum" price will be quoted on the lot. This week we offer:

Baptist Refreshments, by L. R. Burress	\$ 0.75
Preacher Problems, by Dr. William T. Moore	1.50
Journeying With Jesus, by C. W. Elsey	1.50
Sunrise, by Miss Fannie Heck	.50
That Sweet Story of Old; A Life of Christ for the Young, by Margaret E. Sangster	.75

Total Value ..... \$ 5.00

All postpaid for \$2.75.

Address The Baptist Record, Jackson, Miss.

Rev. W. A. Jordan, of Starkville, writes, "We were aided by Rev. H. M. Whitten at Concord, near Ackerman, in meeting beginning the second Sunday in August, resulting in twenty-one accessions by baptism. The meeting lasted five days. I go to McCool next week (third Sunday) to aid Brother Roper. Pray for this meeting. Five young men joined the Starkville Baptist church Sunday last."



### Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond  
College Correspondent.

MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

219 W. Moore Ave.,

Terrell, Texas, July 21, 1916.

Dear Friends of the Woman's Missionary Societies of Mississippi:

As I address you this beautiful summer morning, I am happy because I have the privilege of being your newly appointed missionary for Kweilin, China. It is indeed a great joy to represent a band of workers who plan for so much progressive work for our Master. I have the pleasure of knowing your report at the convention at Asheville and rejoice with you.

Ever after this we will be laborers together in the kingdom and I hope each year will be worth while. I believe if we all are diligent in prayer our work will not be in vain. And so I wish to pledge myself as one who prays earnestly for the guidance of the Holy Spirit. You have done so already.

Our field is a new one and, naturally, the results will not be overwhelming at once. My time will be given to Chinese girls, who must learn that our Savior is their Savior also, and then be trained for service. What a glorious opportunity! I thank you for making it possible for me to do this service. It is grand that God allows us all a part in His work. Some may send and some may go. Those who send are working as individually as those who go. And so I wish you would call this school at Kweilin your own object of prayer, your own daughter. Each child there will be helped by your prayers and attention. When we know the power of intercessory prayer, let us not cease. Of course, I shall write you often concerning the work.

I had hoped to meet many of you before sailing, but do not know if am to have that pleasure. I sail September 30, from Vancouver, but must have my boxes shipped before August is gone. So you see I must be busy these few weeks. I shall be happy at my task. Before sailing I shall write you again. Yours for His glory,

HATTIE STALLINGS.

During our encampment at Hattiesburg, the W. M. U. class requested that our hymn for this year be printed on this page. We, therefore, give it. We trust that you will sing this often when assembled in society.

#### "98,000 from 98,000 People."

This is our slogan adopted by the W. M. U. of the South to raise the money for our new Training School building. It was suggested that we organize Dollar Clubs for this purpose, securing names of persons who are willing to pledge themselves to raise one dollar or more during the year. We have the blanks in the office on which to secure the names of those wishing to join a club. If you are interested, write us and we will send the blanks and also send souvenir cards to give to each member.

The first Dollar Club reported to us was organized by the Y. W. A's of Durant. We are so thankful for the results of it.

This is a great undertaking for the women of the South and will require continuous effort. Many have responded nobly to this cause, but

we want each of you to have a share in this investment; therefore, we are giving this opportunity.

FANNIE TRAYLOR.

But I say this, brethren, the time is short.—I Cor. 7:29.

I sometimes feel the thread of life is slender, And soon with me the labor will be wrought; Then grows my heart to other hearts more tender.

The time is short.

Oh, my dear friend, you who are letting miserable misunderstanding run on from year to year, meaning to clear them up some day. You who are keeping wretched quarrels alive, because you can not quite make up your mind, that now is the day to sacrifice pride and kill them. You who are passing men sullenly upon the street, not speaking to them out of some silly spite, yet knowing that it would fill you with shame and remorse, if you heard that one of those men were dead tomorrow morning, you who are letting your neighbor starve till you hear he is dying of starvation, or letting your friend's heart ache, for a word of appreciation or sympathy, which you mean to give him some day—if only could know and see, and feel the "time is short," how it would break the spell!

How you would go instantly and do the thing, which you might never have another chance to do.—Phillips Brooks.

Your attention is again called to the fact that the committee on Training School scholarship is ready to consider applicants for the coming session. If you wish to attend the school and would like the scholarship, please write this office at once.

In this last issue before the associations begin to convene, please allow your secretary to urge that the programs for W. M. U. meetings be used wherever practicable.

Some calls are coming in for Training School cards and blanks that clubs may be organized for the purpose of helping to carry out our slogan, "\$98,000 from 98,000 people." Beloved, see that your W. M. U. is having a part in this beautiful work. Send to this office for information.

Reports from last quarter still come in, and we are so thankful for them, even though they must be carried over to the next quarter. But, please, every W. M. S. and each auxiliary, remember that this is State mission quarter; and our own State is sadly in need of help.

And speaking of State mission quarter, reminds your secretary that she wants each society to study the new State mission catechism. She has done her very best on it; and though it does not tell us nearly all we should know about our State work, it will help to give us a clearer idea as to what becomes of our State mission funds.

And this reminds your secretary that a report of over one hundred dollars came in from one of our largest societies, crediting same to State missions. Then in a little note explaining that this was all used for the local church! On our books all such as that must be entered "Home uses."

#### W. M. U. Hour at South Mississippi Encampment.

Nine forty-five till ten thirty was allotted to the W. M. U. in the encampment. Each morning a goodly number of sisters assembled in the auditorium, and the time was most pleasantly and profitably spent. The Year Book was used as a basis of the work. We did not nearly finish it, but inspiration was gotten to enable us to go home and form classes in our individual societies.

Miss Lackey conducted the class. Our State president, Mrs. Riley, had planned to be with us, but on account of illness in her family she

was prevented. However, we felt that she was with us in spirit, and her name was often on our lips. The presence of Mrs. J. F. Ray, returned missionary from Japan, gave to each of us a keener insight, a clearer vision and a fixed determination. Insight into the monstrous undertaking of our missionaries in Japan. Vision of the great faith which through such as she will yet accomplish great things and determination to stand by her and others as we have never done before.

One feature of our morning's lesson was the singing of our hymn for the year. The words are beautiful. We want them sung in each society, especially during the W. M. U. meetings of the associations. For fear you may not be able to get them, they are given on this page. Any long meter tune will be of use.

#### Hymn for the Year.

Tune—Canonbury or any long meter music.

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

O strengthen me, that while I stand  
Firm as the rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

O fill me with Thy fullness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
Just as Thou wilt and when and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

—Frances R. Havergal.

#### Woman's Missionary Union of Columbia.

The Woman's Missionary Union held their quarterly rally in the church, Friday afternoon, August 11. For a year now the society has done away with the monthly social meetings, and in place have a quarterly meeting when all the organizations come together in one big gathering. By four o'clock, Friday afternoon, a large number of Sunbeams, G. A's, Y. W. A's, and members of the W. M. S., were gathered in the spacious auditorium. Devotional exercises were conducted by the pastor, Rev. W. M. Bostick. The president, Mrs. A. H. Boll, gave some splendid ideas of W. M. U. work she heard while at the Southern Baptist Convention, after which she called for reports from all the organizations of the work they have done this quarter.

Previous to this meeting, it had been announced that a free will offering would be made at this time to clear off a debt of the W. M. S. A box had been placed on the communion table to receive these gifts. As the pianist played, all present marched around by the box and put in their gifts, the Sunbeams coming first, then the G. A's, etc. It was reported later that \$45 had been added to the treasury.

A splendid musical program had been arranged and followed the offering. Then everybody was invited to the dining room where refreshments were served.

The W. M. S. has been trying the circle plan this quarter and find it has added much interest as well as numbers to the society. They find, too, that they get much inspiration from these rallies. They see what is being done in the other organizations. And, too, it makes these lesser organizations feel like they are one part of a big organization.

REPORTER.



## B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

### List of A-1 B. Y. P. U.'s in Mississippi.

Senior Union No. 1, Fifteenth Ave., Meridian.  
Senior Union, First Baptist Church, Hattiesburg.  
Senior Union, Oak Grove Baptist Church, Bonita.  
Junior Union, Forty-first Ave., Meridian.  
Junior Union, Magee Baptist Church, Magee.  
Senior Union, West End Baptist Church, Laurel.  
Senior Union, Pine Grove Baptist Church, Ellisville, R2.

#### Important Note.

I have included in the list of A-1 Unions above only those whose reports have been sent in to me at Quitman, Miss., and those whose work it has been my opportunity to investigate personally, while visiting them. It needs to be emphasized repeatedly that all quarterly reports, whether you think the report will entitle you to recognition as standard or not, should be sent in to me and not to the Sunday School Board nor to Dr. Dobbins. If you send your report to the Sunday School Board, as the form of the blank directs, be sure to make out a duplicate and send to your State secretary.

In order to emphasize this properly, we will from now on maintain the policy above mentioned. No Union will be listed as A-1 in these columns unless the report of that Union for the quarter that entitles it to standard recognition is on file at my office, as requested. Blanks for the quarterly reports will be found in the back of the secretary's record book, or may be secured by addressing a card to me. My plea is that all Unions in the State send in their reports regularly each quarter, as their content is vital to the best work of the State organization.

W. E. HOLCOMB,

State B. Y. P. U. Secretary.

Quitman, Miss.

#### A Time-Worn Excuse Shown Up!

In the above list of standard Unions for the quarter ending with June will be found two rural B. Y. P. U.'s—Oak Grove and Pine Grove. Oak Grove church is located at Bonita, a suburb of Meridian. Mr. W. H. Forbes, Jr., is president of their B. Y. P. U., and a good one he is. An interesting method was employed by the Oak Grove Union to become A-1. Realizing that a study of the New B. Y. P. U. Manual would not only be to their credit as meeting the study course requirement, but would also instruct and inspire them in all the other work of the Union, the members there invited Mr. Oscar Yarbrough, president of the Meridian City B. Y. P. U., to meet with them every night for a week and lead them in the study of the manual. Their rapid attainment of the standard of excellence after that is eloquent testimony as to Mr. Yarbrough's and their ability.

The work at Pine Grove, five miles out from Ellisville, has already been

commended in these columns. After having ten representatives from that Union drive ten miles each night in order to have the opportunity of studying the manual, the application for recognition as A-1 was not at all unexpected. Mr. Archie C. Jordan was president at the time.

A request: The next time you hear any one saying that it is not possible to have a B. Y. P. U. in his church because it is a country church, please point him to Oak Grove and Pine Grove.

#### Our Juniors.

All B. Y. P. U. workers in the State will hail with pride the first two of our Junior Unions to become A-1. The Juniors of Magee and of Forty-first avenue, Meridian, have this honor. May their tribe increase! The Juniors of Forty-first avenue have as their very capable leader Mr. B. F. Jamison, of that city. Would that more of our great laymen would get the vision of how they may live again and again in the lives of our boys and girls, provided their responsibility toward the latter is properly met.

Miss Katiebel Smith and Mr. Mangum are together the leaders of the Juniors at Magee. Following a demonstration given by this Union at the South Mississippi Baptist Assembly in July, there was a unanimity of expression that the demonstration was the greatest ever rendered by young people of their age. Their work has been excellent for several months—may it continue.

#### "Cultural Consequences," or the Advantages Accruing from the Educational Program of the Baptist Young People's Union.

Robert Colley Granberry, in Christian Index.

The B. Y. P. U. offers a rare opportunity for the young people of our churches to enrich their minds, broaden their sympathies and increase their usefulness. There is certainly much of profit in the educational program of the B. Y. P. U. It is impossible for one to give one's self to the cultural courses of the B. Y. P. U. and not grow in grace, knowledge and power.

I wish to mention four of the "Cultural Consequences" of the educational privileges of the B. Y. P. U.

#### 1. We are informed of Great facts.

It is great to know; knowledge is power. We do not want to have to guess, or just to reckon; we want to KNOW. We live in a day that places a premium on the man who knows. We hear a deal of experimental knowledge; and we see that theories are asked to take a back seat. And we are glad of it! What facts we have brought to our attention in the educational program of the B. Y. P. U.? Facts of divine revelation; facts of Christian history; facts of Christian missions; facts of the divine life. Great are these facts—and they are such great facts that every young Baptist should come to know them.

#### 2. We are instructed in glorious principles.

The need of every one of us, after all, is a life that is regulated by principles. Facts, as such, do not bring into one's being that sweetness and light we want; it is the application of the principles that lie behind the facts. And this is done in the cultural courses of the B. Y. P. U. In a systematic manner we are brought face to face with those principles that make men. We are taught what the "Baptist Spirit" is, and we are instructed in the "Doctrines of Our Faith." We are told those things we ought to believe. We are informed of the principles of missions. What hope is here for the Baptists of this land! We want our young people to be Baptists from PRINCIPLE. We desire an instructed B. Y. P. U., a cultured constituency. If that shall be so, then we have no fears for the future. Enthusiasm is good anywhere, and all the time. It wins. But that enthusiasm that is rooted and grounded in principle is the best of all.

#### 3. We are inspired in godly living.

At times it seems that facts are dry things, and that principles are not getting hold. But when we have the situation that presents facts, and unfolds principles, and along with this the INSPIRATION to seek for the expression of these high and holy things, we come to feel that life is worth while, and that we are progressing in the better tasks. Our greatest difficulty is with ourselves. We come to see what is right; but we so often fall down in the actual living. You cannot engage in the cultural courses of the B. Y. P. U. and not be lifted! In the contact with these means of enlargement, and the association with others who are ambitious to achieve, there is inspiration. Yes, we begin to pull our ideals out of the skies. And they become real, that is, we realize these distant ideals in this present living. It can be for us all, if we only will that it be so!

#### 4. We are impelled to gracious service.

Christian culture is not something desired for its sake, but that we may minister to others. There can be no Christian culture that remains at home. It goes out seeking those it may serve, even as did the Master of men. Thus do we see the real aim in the B. Y. P. U. realized. There is nothing theoretical about the B. Y. P. U. It keeps its feet on the ground, ever, though it lifts its head among the stars. The B. Y. P. U.

**YOU CAN AFFORD** Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, 98 per hundred, samples to each. 10 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

culture never forgets the valley below, and that we need to "come and stand with the people in the plain," even as did Jesus. It is this that will ever keep the B. Y. P. U. young and virile. I mean that its ultimate aim and dominant purpose is to serve. Not that it is all preparation, FOR service; that is in the program, surely. But there is also the task performed, and the duty done, NOW. Yes, from the cultural courses of the B. Y. P. U. we are impelled to gracious service.

#### Conclusion.

Lay hold of the opportunity before you. Do not let these precious things slip from you! Believe in your possibilities. Say "I will," and if you say that, nothing will be impossible to you. I believe in the regnancy of the will in the impelling force of the imperious MUST. No victory will ever be won on a platform of impossibilities. You can if you WILL.

Informed,  
Instructed,  
Inspired,  
Impelled,

these are the cultural consequences of the educational program of the B. Y. P. U.

#### Laurel Now Boasts an A-1 Union.

We have grown somewhat accustomed to seeing Fifteenth avenue, Meridian, and First church, Hattiesburg, appear in the list of standard Unions—both of them maintaining their superb work with even better averages than usual for the last quarter, but the question has come several times, "What is the matter with Laurel?" The West Laurel Seniors, with Harry Smallwood as their president, answer that Laurel is all right and that from now on you can count them in the ring. Next week we shall tell you of the Laurel City B. Y. P. U. and the splendid work being done throughout Jones county in B. Y. P. U. lines of activity.

Dr. R. L. Gillon is pushing the work for the Baptist Hospital in Jackson. He is also doing effective evangelistic work, being recently with the saints at Carriere.

**WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION**

## The One Big Mosquito Remedy,— Sweet Dreams, The Great Double Strength Remedy

While the preparations offered for keeping mosquitoes off are almost as numerous as the mosquitoes themselves, there is but the one big mosquito remedy — Sweet Dreams, the great double strength remedy.

The efficiency of Sweet Dreams has made of it the accepted standard everywhere.

It does not stain, it lasts all night long and is free from the offensive odor associated with so many similar preparations.

Why not Double Strength Sweet Dreams in the beginning?

Just a quarter, everywhere.

### ATLANTA COLLEGE OF PHARMACY

Starts Oct. 2. Teaching by men who know. Up-to-date laboratories. Demand for our graduates greater than the supply. Our men have been very successful. Come and see us at work and think for yourself. Write for bulletin No. 4. Address Dr. Geo. F. Payne, President, 255 Courtland Street, Atlanta, Ga.



# Sunday School Lesson

BY A. J. AVEN, LL. D.

## PAUL'S SORROWS AND COMFORTS.

II Cor. 11:21-33.

Sept. 3, 1916.

### Introduction.

"In the second epistle to the Corinthians, Paul shows much of his mental and spiritual character. He writes to the church with great tenderness, and at the same time he makes clear his claims to apostleship, which some of his opposers had denied. He was not an apostle at the same time or in the manner the twelve were, and therefore it was declared by some that he was not an apostle of Christ. In the Scripture portion we study today, Paul advances strong reasons why he should be recognized as an apostle. (1) He was a Hebrew. (2) He labored and suffered for the sake of Christ. (3) He was granted marvelous revelations of God."

### Lesson Teachings.

Paul Vindicates Himself.—Paul's opponents had been busy in their efforts to bring him under reproach before the people. It was their plan of attack to condemn Paul as a man laying claim to apostleship, thus accusing him as a false teacher. All the apostles were descended from Abraham, Isaac and Jacob. They were neither Hellenists nor proselytes; and Paul was not inferior to them in this respect, though his birth at Tarsus might give some persons to conclude that he was (3:1-7). He had declared that his opposers at Corinth were not ministers of Christ but of Satan, and he could scarcely seem to speak foolishly in magnifying his office and declaring that he was more than they, but it had indeed this appearance, when he proceeded to show, that in some respects he was more distinguished, as the minister of Christ than any other person, even among the apostles themselves, not by superior authority, abilities, miraculous powers, zeal or holiness, but by his more abundant labors and suffering, in which he far exceeded all other ministers of Christ on earth. The false apostles had comparatively very little, and instead of suffering for the gospel, it is very probable they had risen to eminence by means of it."

The Privilege of Birth.—Whatever charge his opposers might make against him, he was in birth equal to any of them. I think it might be inferred from this reference to birth, that the opposers were Hebrews and had been trying to confuse the Gentile believers. If it takes devotion to Christ to establish apostleship, he was full of labors, stripes and prisons. In his comparison with his accusers, he finds that he has been more of a minister of Christ than they have been. One of his tests was his extraordinary suffering. It was this in which he glorified, or rather he gloried in the grace of God that gave him the privilege to suffer for his Master and to be more abundant in labors.

Anxiety for His Churches.—Perhaps no minister felt more the care of his churches than did this the great apostle. In this experience he has been a great blessing to the world, for he has given a practical demonstration that the place of the pastor is not one of ease and to be neglected. Paul could stand all the persecutions of his enemies better than he could endure that any of the church which he had founded should be guilty of scandals.

Paul's Sympathy.—Paul sympathized with every one that had shown weakness, and he felt effected by any who had been scandalized. Nor was he ashamed of this nature of his, but he rather considered it to his honor. Note, please, that suffering for righteousness' sake, will more than any thing redound to our honor.

Paul's Escape at Damascus.—It would seem that in relating his dangers, Paul forgot this incident which is related in Acts 9:24-25. It was the Jews who were at the bottom of his persecution, here referred to. Notwithstanding a garrison was stationed to apprehend him, friends safely let him down through a window in a basket. This experience must have been a great comfort to Paul, as it is to any man, who realizes that the God and Father of our Lord and Jesus Christ does know of dangers and in His care he is ever safe. This thought should inspire any one with courage and even joy in suffering, if suffering be needed to glorify his Master.

### ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childbedains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

### THE TISHOMINGO ASSOCIATION.

On account of some hitch or other, the minutes of our last associational meeting have not yet been distributed to the churches. I wish, therefore, to state that our next meeting will be with the Tishomingo City church, on the I. C. Railroad, about twenty miles from Corinth, and the meeting begins on Tuesday after the second Sunday in September. Our representative brethren will have to come to Corinth, and take the I. C. train here. R. S. GAVIN.

### Invigorating to the Pale and Sickly

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Mr. Dan Prescott, son of the late Dr. John A. Prescott, of North Mississippi, has given the Normal church, Memphis, Tenn., a splendid lot 100x200, and the new church of twenty-three members has called Dr. J. Wesley Dickens. He resigned the pastorate of the Second church, of Jackson, Tenn., and has accepted the new church. The name of the church was changed to Prescott Memorial.

## Schools and Colleges

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### WAS THE CRITICISM UNFAIR?

John Roach Straton, D. D.

(Response to Brother Simmons.)

In the Religious Herald, of April 27, Brother D. M. Simmons indulges in some criticisms of those who criticize the University of Chicago because of the radicalism of some of its professors in the divinity school. As the one referred to by these criticisms of Brother Simmons, I desire to correct certain mis-statements contained in his article, and to give the real facts in regard to Prof. Foster and the action taken by the Chicago Baptist Ministers' Conference in condemning the teachings of his book on "The Finality of the Christian Religion."

Brother Simmons disclaims any desire to enter into a controversy or to give any offense to any one, and assumes an attitude of forbearance. He intimates that those who dare to differ from Professor Foster and such radicals in religion are not able to "appreciate modern philosophy;" that they are not "fully competent to judge;" that their statements are "malicious" and are characterized by "gross injustice," and that in the controversy between the Chicago Baptist Ministers' Conference and Dr. Foster, Dr. Foster "showed more of the spirit of the meek and lowly Jesus in this matter than they all did put together." I shall have something to say about this latter assertion a little later.

#### Mis-statement of the Facts.

Now, however, let us see what Brother Simmons really knows about the incident he claims to understand so thoroughly. He pleads for "facts." He says that it was his "privilege to attend the Ministers' Conference in Chicago while the discussion referred to was going on," and he then declares that the resolution condemning Professor Foster's teaching was finally passed "with only one vote to spare." This is indeed an amazing statement. So far from this being the case, the actual "facts" are that the resolution was passed by a vote of 48 to 22! The Chicago Baptist Standard gives an account of the final meeting with this record of the vote (March 17, 1906, page 13). The Chicago Daily Tribune of March 6th also gives the news, with this record of the vote. I have the clippings from both of these papers before me in my scrap-book as I write this. Surely Brother Simmons must have been asleep during that session of the Chicago Conference, though my recollection of it is that it was stormy enough to keep any one awake. Or, perhaps, our brother needs a "redactor" or some other "higher critical" appliance to explain the results of the vote to him!

Despite the fact that the University forces rallied all their strength and secured the attendance of men who never came to the regular meetings, and moved heaven and earth to defeat any action, the resolution, as finally presented to the conference, after prolonged discussion, which extended through several meetings, was passed at last by more than a two-thirds vote. Not only that, but an analysis of the minority vote, made by Dr. Austin K. de Blois (and given in the Standard of March 17), shows the "names of sixteen University men among the minority of

twenty-two votes." Dr. de Blois changed the form of my original resolution and then moved its adoption in its final form; and he shows that there were six university professors who attended that meeting of the conference, and that the remainder of the sixteen were either University students or ex-students. In other words, with all of their efforts, the University forces and friends of Professor Foster could rally only six preachers outside of the immediate University men who would stand with them, and these six included Professor Foster's pastor and the pastors of other churches near the University and directly under its influence.

A statement was published in the Standard of March 17, at the instance of the forty-eight brethren who had voted in favor of the resolution, in reply to a published protest by the minority of twenty-two. This statement was drawn up by Dr. Austin K. de Blois, ex-president of Shurtliff College, then pastor of the First Baptist church of Chicago, now pastor of the First church, of Boston, Mass., and one of the most scholarly minds and most gracious spirits in our entire denomination. The statement was signed by a committee, acting on behalf of the forty-eight brethren, consisting not only of Dr. de Blois and myself, but also of Johnston Myers, of the Immanuel church; Smith T. Ford, of Englewood church; James P. Thoms, of the Pilgrim Temple church; R. E. Manning, superintendent of city missions; Judson P. Thomas, district secretary of Home Mission Society; John M. Moore, of the Centennial church; J. S. Kirtley, of the Elgin church, and William Kirk Bryce, of the Fourth church. These and the thirty-eight other active pastors who voted against Professor Foster's teachings are the ones who had so little of the spirit of Jesus, according to Brother Simmons.

#### A Radical Book.

Professor Foster's book, which brought on the entire controversy before the Ministers' Conference, is utterly destructive not only of everything that Baptists have held dear, but of the very foundations of all revealed religion. For one thing, it denies in set terms the inspiration of the Bible. On page 87 of the book Dr. Foster says, "Inspiration of the book is untrue historically and impossible psychologically." On page 112 he says, "The Bible has all the marks of a deliberate human composition." It follows from this, of course, that the miracles of the Bible, including the virgin birth and resurrection, are entirely swept away. On this matter Professor Foster says (page 132), "Miraculous narratives, like the Biblical, originating from no observer who possessed sufficient knowledge of the relation and laws of nature to have a right to pronounce upon such matters, have no scientific importance. And the orthodox exaction of 'faith' in stories out of relation with everything we know must forever be no less antagonistic to the higher activities of true faith than it is stultifying to science and common sense. An intelligent man who now affirms his faith in such stories as actual facts can hardly know what intellectual honesty means."

(Continued on page 14)

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## FROM ARKANSAS TO MISSISSIPPI.

L. R. Burress.

My wife and I went, saw and rejoiced with unabated delight on a recent trip in Mississippi. Our first stop was in Ecu, where resides my wife's only living sister, Mrs. Bessie Ball Wells. Her eyes are sightless, though she now enjoys the wisdom of former days, in which she stored her mind with Holy Writ, and repeats from memory chapter after chapter to the comfort of her own heart and to the edification of her sympathizing friends. What an example to all who can see to read, for who knows when "those that look out of the windows may be darkened?" Again, she is exceedingly favored, having children and a daughter in law who are cheerfully attentive, day and night.

It has been said that when Miss Annie Pitts married, that she married well, and when Mr. Joe Owens married her, he married better; so now they live together and love is the only fetter.

Here we had the pleasure of meeting The Record's "Circle" editor, Rev. Martin Ball, who likewise visited his sister, Mrs. Bessie Wells. His conversation evinces a great knowledge of the Bible; his tenderness of spirit, love for God and sympathy for humanity. If any furrows in his face, they wear a perpetual smile.

Ecu is the home of Elder T. A. J. Beasley, whose praise is in the churches both for what he has done and endured. Still waters, green pastures and the house of the Lord his dwelling place, because the Lord is his shepherd. Here abides Brethren Virgil Tucker, Martin Andrews and other worthies who are fellow helpers to the truth.

Our next place was Ripley, where Elder G. S. Jenkins is strengthening the brethren and warning the aliens. He has the love and repose of those within and without.

Who doesn't know Blue Mountain? Who hasn't been invigorated by the pure air and refreshed by the gushing water from the Enon-like spring? Who hasn't been edified by

associating with the Blue Mountain helpers of humanity? Can any one be without visions of praise for the young girls of the mountain and the young men of the Heights? I would say that faithfulness is the palladium of these institutions.

You have had an account of the encampment, so I need not say more.

Pleasant Ridge Baptist church, both an Ebenezer and a Bethel, the home church of the Gambrells, Berlys, Garrisons, Williamses, besides many others who are worthy of rewards. Elder W. T. Darling is the pastor greatly beloved. Among the former pastors were Martin Ball, Sr., Martin Ball, Jr., Lewis Ball, J. B. Gambrell, J. S. Berry, W. E. Berry, L. R. Burress. Here in the long ago a youth without parents, brothers or sisters, or any other kin, gave as evidence of his conversion, "I feel like I am among my kinfolks." A great multitude greeted us, showing that we were not forgotten, but lovingly remembered. Rev. W. E. Berry, whose good influence and benign wisdom hold sway, was present in great helpfulness.

Camp Creek, where the writer was pastor in former years, was attended next. Though an off day with short notice, the house was well filled with former helpers in the gospel, their children and children's children. To have seen so many generations worshipping in the old church, strengthening the faith in church perpetuity.

The third Sunday in June brought us to Mount Olive, in Prentiss county. At Geeville, Miss., was my first baptizing. J. F. Morris was the second baptized. This was my first preaching place. The people who licensed me and called me to ordination have nigh all passed away. Hence the audience was made of children, grandchildren, and great-grandchildren of my first brethren. It was a delight to look into the faces of so many that day. The Lord is gracious to begin heaven here below, to give an earnest of what is to be given "over there." I have no language to tell the thrill of soul that made glad hearts that day. The gospel that gave life and power to the fathers is the gospel of their children. There is no giving up nor letting up of the truths that made free those of other days.

This is another Joseph-like vine, which has "fruitful branches and has sent its boughs over the wall."

We sorrowed for the departed, but not as those who have no hope.

Pastor F. C. Flowers is the present and progressive leader of this deserving flock. From what we heard of him his shoes will need soling and his trousers patched on the knees, while his pulpit will be instructive in wisdom's ways.

The same spirit of cordiality and welcome back was manifested in Booneville, Rienzi, Iuka, Oak Hill and indeed wherever we met a face of recognition we found friendship's hand.

"Life gives us many things  
For which our hearts are glad,  
And so why should we grieve  
For things we never had?"

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The Baptist Record

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are allowed or disallowed to address mixed assemblies, though best to follow in the way "our fathers trod." Baptists prosper as they now labor. Jonesboro, Ark.

### "NUMBER 4008."

By F. C. Flowers.

(Continued from last week.)

She openly and warmly contested his opinion. "There is no more harm in cards for fun, than there is in lawn tennis or checkers," she declared. "We would never think of gambling, and just because we choose to employ a little of our time merely in a social way, we do not intend that such old-fashioned whims shall rule us." It was the first time in my life that I remember when the pastor's word and opinion was scorned as "old fogism" and "backwoodism" and things of that sort. When the pastor sought to explain that cards was essentially a gambling game, mother and sisters defied him to do anything about it. And they continued. It was the first time in my life that I had ever had an evil thought about my mother's pastor. But he was plainly wrong this time. If he was wrong on the subject of card playing, why not consider him wrong in many other ways? He was evidently meddling with the social affairs of people who wanted merely to amuse themselves in an innocent way. In this way, I first learned to distrust our minister.

Mother often remarked that she would much rather her children would play cards at home than have to slip off and play elsewhere. I have

long since learned that mother's idea was altogether wrong. If she had taught me to hate cards, hate gambling, perhaps I would never have taken up the habit, as I did, of playing.

But I never stopped at home playing. I was soon something of an expert. I could beat mother and the girls, and began to seek other worlds to conquer. At first, I played only for fun, but as I grew older, the game became too tame. The boys called me a 'sissy,' told me that I had better go home and get mother to untie her apron strings from my neck, and other such stuff. I was soon a successful player for money. Then it went on from bad to worse, and you know the rest. I was a professional, and won a good deal. It all ended as you know in a drunken revel and I stained my hands with the blood of another gambler, and here I am.

"Please do not understand me to blame mother nor sisters. They were stronger than I, and perhaps they could play cards and never be tempted to gamble. But I was weaker; I was tempted as they can never know. I read the story of a father that perhaps explains my feeling on the subject. The father took his two boys out to a deep hole to swim where there was something of a current. He was big and strong and there was no danger of his sinking. He led his boys to the deepest part of the water. He passed over it all right, but the boys were drawn under by the undertow, and never saw the surface again. Now, it was not enough for that father to say that the water was harmless. It was to him, but his boys could not stand



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the current. It was thus with me, and it is thus with many thousands of young men. Card playing seems harmless enough to the ladies who love the game, and perhaps the temptation to gamble never comes to them. However, I doubt if very many play cards long without giving prizes, and after a while money. I am sure ninety per cent of those who habitually play cards gamble in some way or other. I want to show you some things that I have collected on the subject of gambling, or rather card playing. Here is an extract from a well known evangelist: "It is also a sad fact, but one which no one can deny, that nine-tenths of all the gamblers in this country learned to play cards in the home. You say you are going to allow your boy to play in the home so he will not want to play when away from home. But what sort of philosophy is that for a game that kindles a passion in the human breast? Gambling is a passion, and you might as well say, I am going to give my boy a little whiskey in the home so he will not want any when outside of the home."

Mr. John Bigelow, writing on gambling, said, "Nine people out of ten when they for the first time accept an invitation to join in a game of whist or poker have no more suspicion of the passions they may be about to nurse than the maid of sixteen when she engages in her first flirtation."

John Phillip Quinn, the converted Chicago gambler, said that card playing in the home was the "kindergarten for the gambling saloon."

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CAMPUS SCENE

sional gamblers, all of whom, with few exceptions, said they learned to play cards in the home.

## TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

West Judson—Sherman church—Aug. 29.

Sunflower—Webb church—Aug. 29.

Chickasaw—Stonewall church—Aug. 31.

Oxford—Bethel church—Sept. 5.

Adoniram Judson—Center Hill church, 2 miles from Plantersville—Sept. 5.

Columbus—Macon church—Sept. 6.

Monroe County—Mt. Zion church—Sept. 7.

Judson—Evergreen church—Sept. 12.

Lebanon—Hattiesburg Immanuel church—Sept. 12.

Gulf Coast—Gulfport Second church—Sept. 12.

Chickasaw—Ecu church—Sept. 12.

Mt. Pisgah—Pleasant Ridge—Sept. 16.

Bethel—Bethel church—Sept. 16.

Hobolochitto—White Sand church—Sept. 19.

Tippah—Ashland church—Sept. 20.

Pearl River—Kokomo church—Sept. 20.

Bay Springs—Mossville church—Sept. 20.

Calhoun—Sarepta church—Sept. 21.

Jefferson Davis—Ebenezer church—Sept. 22.

Red Creek—Sand Hill church—Sept. 23.

Zion—New Hope church—Sept. 27.

New Liberty—Good Hope church—Sept. 27.

Pearl Leaf—New Hope church—Sept. 28.

Walshall—Salem church—Sept. 29.

Liberty—Antioch church—Sept. 29.

Oktibbeha—Macedonia church—Sept. 30.

Carey—Woodville church—Sept. 30.

Chester—Clear Springs church—Sept. 30.

Strong River—Pleasant Hill church—Oct. 3.

Louisville—Morgan's Chapel church—Oct. 3.

Kosciusko—Kosciusko church—Oct. 3.

Aberdeen—Algoma church—Oct. 3.

Yalobusha—Charleston church—Oct. 4.

Coldwater—Senatobia church—Oct. 4.

Mississippi—Concord church—Oct. 5.

Central—Utica church—Oct. 5.

Lauderdale—New Hope church—Oct. 6.

Magee's Creek—Line Creek church—Oct. 7.

Copiah—Sardis church—Oct. 10.

New Choctaw—Bethany church—Oct. 13.

Lincoln County—New Prospect church—Oct. 13.

Leaf River—Shady Grove church—Oct. 13.

Lawrence County—New Hebron church—Oct. 13.

Tombigbee—Highland church—Oct. 14.

Choctaw—Blackwater church—Oct. 14.

Yazoo—Carrollton church—Oct. 17.

Bogue Chitto—Friendship church—Oct. 18.

Union—Hermanville church—Oct. 19.

Trinity—Antioch church—Oct. 19.

Rankin County—Dry Creek church—Oct. 19.

Harmony—Good Hope church—Oct. 20.

Hopewell—Pleasant Ridge church—Oct. 24.

Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.

Tishomingo.

Jones County (a new association).

Adoniram Judson (a new association).

Will some brother please furnish data for these associations?

Tishomingo—Tishomingo church, on the I. C. R. R.—Tuesday, after second Sunday in Sept.

## REVIVAL MEETINGS.

### Holmesville.

The week following the fourth Sunday in July, the writer was with Pastor Theo. Whitfield, of McComb, in a very gracious meeting with his Holmesville church. Brother Whitfield preaches to this church once a month on Sunday afternoon. We had a great meeting. The church was much revived, and eleven were added to the church. It was a great pleasure to labor with Brother Whitfield and these good people.

### Mars Hill.

It was my pleasure to be with Pastor G. W. Gates, and his Mars Hill church, in Amite county, in a meeting which began the first Sunday in August. This is the best

country church to be found anywhere. The people are educated and cultured. From this church has gone out to bless the world such men as the Godbalds, Hewetts, Pates and Kennas, etc.

Brother Gates gives this church half time, and he is doing a splendid work among them, and has a large place in the hearts of all the people. There were thirty-one added to the church, twenty-six by baptism. It was a joy to be in the pastor's home, and labor with him and his consecrated wife.

### Ballachitto.

We have just closed a very gracious meeting at Ballachitto church, where the writer preaches on Saturday and Sunday afternoon once a month. My brother, Rev. H. D. Wilson, of Northport, Ala., was with us, and did the preaching to the joy of all our hearts. It was a great meeting in many respects. Great because the gospel was preached in great power, great because Christian hearts were made to rejoice, great because many souls were born into the kingdom of God. Twenty-five were added to the church, twenty-two by baptism.

We will begin our revival meeting in Magnolia the first Sunday in October, Brother R. H. Purser, of Brookhaven, doing the preaching. Let every Christian pray for the meeting.

Our work is moving along very nicely. The attendance both at the preaching service, and prayer meetings is good. The pastor is teaching a normal class. We are now studying the fourth book, "The Seven Laws of Teaching."

I enjoy reading The Record very much. It gets better all the time; the last one is the best of all. May God bless The Record and its editor.

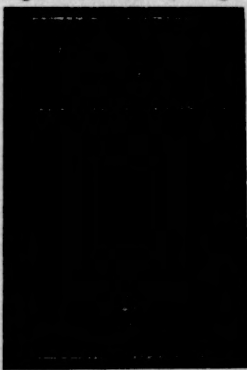
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The Baptist Record.

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# WAS THE CRITICISM UNFAIR?

John Roach Straton, D. D.

(Continued from page 11)

Brother Simmons' remarks upon Professor Foster's humility and sweetness of spirit. We have an illustration of that spirit in the above quotation. According to Dr. Foster, one who dares assert faith in the religion of our fathers is either unintelligent or intellectually dishonest. In other words, he is either a knave or a fool!

The Baptist ministers of Chicago, and the rank and file of our people at large, grew tired of this lordly and brow-beating attitude on the part of Professor Foster, and some of the other professors, and when Professor Foster's utterly skeptical and destructive views came out at last in his book, and were printed wholesale in the Chicago papers and copied from them throughout the country, I felt, with Dr. de Blois and others, that the time had come either to fight or to shut up and quit. One Chicago paper gave an entire newspaper page to such quotations from Professor Foster's book as I am giving in this article. The book was sent out with the imprint of the University of Chicago upon it, and as one of the University's "Decennial Publications." It was because of this publicity and the harmful effects that resulted from it, that I preached against the views advanced and did what I could before the Ministers' Conference to oppose his views and to discount Professor Foster, not as a man, but as an alleged Baptist, and a teacher of young preachers in a Baptist University. I was asked by the brethren to take the lead in the matter at the Ministers' Conference by introducing the resolution condemning the Foster book, because I was the first to speak out from my pulpit against Dr. Foster's teachings, and because the Second Baptist church, of which I was pastor, had given more money to the Divinity School than any other church in the city.

While I regret as much as Brother Simmons the possible injury of influence that might come to any other because of identification with the name of a university that tolerates such teachings, nevertheless, I feel that it is neither unreasonable nor unjust to denounce such teachings and to criticize any institution that stands sponsor for them.

I wish to give just a few more quotations from the book before closing. Professor Foster says (page 169): "Heaven is not a locality but an ideal." He says further (page 167) that a "God outside the cosmos is dead;" and he then proceeds to reduce God to the "omnipresent principle of the order of nature—the world of space—and the supreme law of the good in history." He not only thus reduces God to a mere "principle" or "law," and locks him up in the cosmos, but, like every other Pantheist, he necessarily makes God responsible for evil as well as good.

## Denial of Christ's Deity.

Of course, it follows from this that he would deny completely the deity of Jesus Christ, the efficacy of his atonement, and the other great truths of religion. This he does in good set terms. He ridicules the

Christ as we know and teach him. On page 466 he says:

"The dignity and worth of his person as simple, human, moral personality, as embodiment of the eternally good, are incomparably greater than that ontological substance or entity in which his greatness consisted, according to the trinitarian and Christological dogmas of an unmoral ecclesiasticism."

Our teaching of the Christ, then is "unmoral"! On page 134 we read:

"So, too, a human Christ who does no more and no less than interpret to us the eternal revelation of God in human nature, and opens our eyes to see it, is no less adapted to reconcile us and lead us into sonship than the superhuman entity of the church, which, with his epiphany and his performances, has no place in the pale of the natural life of humanity."

He even sneers at the Savior of men as he is revealed in the Bible, and calls his glorious and miraculous works "performances!"

Now bear in mind that the man who wrote all of this (and much more that I might quote) was supported in a Baptist university by the money which Baptist people all over the land have given because of loyalty and love to their Savior and that his truth might be proclaimed!

Little wonder that Dr. Frederick L. Anderson, professor of New Testament Interpretation in the Newton Theological Institute, closed a five-page review of the book in The Watchman—a review of the most judicious, discriminating and scholarly character—by saying in regard to Professor Foster's teaching about Jesus:

"A fine Lord, Leader and Savior this! A poor, ignorant, mistaken, deluded man, sinful like us all, displaying unmanly weakness in anticipation of death, and giving the lie to all of his words about trust in the Father in the final crisis. And he 'is the best we know' (according to Dr. Foster). The reviewer has known better and braver men than the Jesus of radical criticism."


Again, Dr. Anderson says:

"The book would leave a better flavor in the mouth if he had a better opinion of his orthodox opponents. It might do well for him to understand that many of them are as learned, as modern, as candid, as open-minded as he; that the test of intellectual honesty is not the ability to adopt the value judgment as to the measure of truth, and to accept the latest results of radicalism as the sifted wheat of scientific reality. It is, moreover, highly amusing to see him salve his wounds and lay flattering unction to his soul that he and such as he are the real martyrs, the only faithful champions of the truth in a world of Pharisees and priests, and the only real believers in progress."

This last saying I earnestly commend to Brother Simmons!

## Was the Anti-Foster Fight "Unjust"?

In the light, now, of these facts and these quotations, I leave the readers of the Herald to say whether or not the fight on Professor Foster's teachings was righteous and wise, and whether criticisms of the institution that tolerated such teachings is "malicious" and a "gross injustice." I leave them, also, to say whether the man who wrote such a




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book and who poured out his contempt and ridicule upon men who were earnestly preaching the truths of a crucified and risen Savior, and who were faithfully and humbly going about the work of his kingdom, until they were thus assailed, had, "all put together," less of the "spirit of the meek and lowly Jesus" than did the one man, Dr. Foster!

I wish to say, in closing, that I thought the so-called "Foster controversy" was ended, and I regret that Brother Simmons has gone out of his way and taken an incidental sentence, written by one pastor about another, as an occasion to dig it all up again. I have never had any but the kindest feelings toward Professor Foster personally, and toward the University of Chicago. I, too, have been a student within those walls, and I rejoice in all the good the institution has accomplished. I deplore, however, the harm which I believe it has done in unsettling the faith of many. When I was a student there I knew of more than one young man who gave up the ministry entirely because he accepted the radical and destructive views that he was taught.

Some of us are hoping that the University and the Divinity School will yet come into the fulness of their possible usefulness by drawing nearer, through their teachers, to the simple faith of the gospel of the Son of God. They can then lead our denomination to accept all that is true in modern learning as it is brought by a careful and consecrated scholarship, and can thus really carry on a wide and ever-increasing usefulness. And that is what we would all like to see, I am sure.

But until that comes, so far as I am personally concerned, infidelity is infidelity, whether it is found in a book with the swelling title, "The Finality of the Christian Religion," and with the imprint of a great university upon it, or whether it is found in the works of Hume, Voltaire, Robert Ingersoll, or Thomas Paine. What this age needs supremely, in my humble judgment, is not more question marks, and doubts and speculations, but a definite, positive and earnest proclamation of the truths of revealed religion—of "the faith once for all delivered to the saints;" and I cannot but feel still that the Divinity School of the University of Chicago would arouse more confidence within the ranks of our Baptist brotherhood, had it not resorted to the trick (which Brother Simmons seems to commend) of shifting a radical professor from one department to another because of criticisms against his teachings, and yet allowing him to continue the promulgation of his destructive views to the same students he was teaching before.

#### The Practical Question.

The practical question at the time, however, was, "Shall such teachings, emanating from a Baptist school, go unrebuked?" That is still the question. If such teachings ought to be rebuked, then Brother Simmons is wrong and we have the right to criticize. The secular press, with the keen, practical viewpoint, rightly sized up the situation and properly answered that question. For example, an editorial in the Chicago Daily Tribune, during the fight over Pro-

fessor Foster's book in the Ministers' Conference, well said:

"There is no attack on freedom of thought involved in the position that a school supported by the doctrine of that church should be loyal. A man may believe what he will, but if he is engaged to teach one thing, and finds that he cannot conscientiously do so, he should resign. He may carry his beliefs with him, and from the outside try to influence those who do not agree with him. What is manifestly unfair is that he should use a position of trust to injure the cause whose defense is in his keeping. The offense of Benedict Arnold was not in his feeling that he was an abler man than Washington, or his belief that the American cause was hopeless, but his attempt to ruin the cause he was believed to be supporting, his use of authority entrusted to him for one purpose to thwart that purpose. He was free to think; he was free to act."

Study of First Baptist Church, of Norfolk, Va.

—Religious Herald.

The students at Hall-Moody Institute, Martin, Tenn., are planning to organize clubs of two or more, renting rooms or small cottages, bringing their furniture and provisions from home and doing their own work. They can live about as cheaply in that way as at home.

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Rev. W. F. Ripley has been called to Princeton, Mo. He was secretary of missions for a term of years in Colorado. This is the second time he has been pastor at Princeton.



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#### MRS. J. K. TOLAR.

On August 6th, 1916, the beautiful spirit of our sister, Mrs. J. K. Tolar, went over the hill of time into the City not made with hands, where the day never ends. Although her unexpected death brought unspeakable grief to the devoted husband and loved ones, it did not destroy all sources of comfort. The memory of her beautiful life remains as balm for the bleeding hearts.

In behalf of the Belzoni Baptist church, we offer the following resolutions:

First, That in the death of Mrs. Tolar, our church has sustained an irreparable loss. She was an earnest Christian woman, full of good deeds, prompted by the love of Christ, loyalty to His cause, and an abiding faith in His promises.

Second, That we try to emulate her example that we, like her, though called suddenly away, may be ready and willing to obey the summons of our Master.

Third, That we tender our sympathy to the members of her family and pray God's richest blessings in their hour of sorrow.

Fourth, That these resolutions be published in The Baptist Record, a copy be spread upon the minutes of the church record, and a copy be sent the family.

MRS. B. L. CHEATHAM,  
MRS. J. A. WADLINGTON,  
MRS. W. S. SMITH,

Committee.

#### THREE FINE ALABAMA MEN.

Alabama has recently lost three of her very fine pastors to Mississippi.

West Point has called Brother Purser, of the First church, of Gadsden, Ala., and I understand that he is coming. He is pure gold—a chip off the old Purser block. Gadsden is one of the foremost cities in Alabama, and the First church, from which Brother Purser comes, is a strong congregation. West Point, especially, and the State in general, is to be congratulated upon the coming of Brother Purser.

Newton gets Brother J. L. Robinson from Demopolis. In Brother Robinson we have another fine man. He is young and capable, safe and sane, and withal one of the most promising young men in the State from which he comes.

Macon gets Brother P. C. Barclay from one of the Birmingham churches. Barclay is every inch a man. I know him as intimately as I know my own brother. And I say it deliberately: Macon is most fortunate indeed in securing him as pastor.

Now let us not only welcome these three fine Alabama men among us, but let's also see to it that they have ample opportunity to get acquainted with us.

They can be depended upon for any work the denomination wants to put on them. I bespeak for them the full confidence they so richly deserve.

R. S. GAVIN.

Corinth, Miss.

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## NEWS IN THE CIRCLE

### MARTIN BALL

The church at Dothan, Ala., has called Pastor E. D. Poe, of Versailles, Ky. It is thought he will accept. The church at Dothan is one of Alabama's strongest.

Rev. W. C. Mitchell has resigned the church at Dapo, Ill., and will enter the Southwestern Theological Seminary at the opening of the fall term.

Dr. R. W. Weaver has resigned the Immanuel church, Nashville, Tenn., and called to a prominent church in Louisville, Ky. It is thought he will accept.

The Concord church, Smith county, recently set apart to the full work of the gospel ministry, Brother J. Ellis Sullivan. He is a splendid young man.

Dr. Edward S. Reaves, of Honea Path, S. C., has been elected dean of the school of Bible and Christian service in Anderson College, S. C. He will continue to serve the Honea Path church as pastor.

Dr. W. W. Horner has resigned the Twenty-second and Walnut street church, Louisville, Ky., and will organize a church, suited to his own ideas. That is all right, provided his ideas are correct.

Rev. J. H. Pennock has resigned at Benton, Ky., and moved to Mangum, Okla. He will do evangelistic work in Southeast Missouri. He sought a climate better suited to the health of his family.

The papers announce an epidemic of typhoid fever in the Buckner Orphans' Home, Dallas, Texas. There were fifty cases when last heard from. The anti-typhoid serum is being freely used.

We extend Dr. J. J. Cloar, of Tabernacle church, Louisville, Ky., a cordial welcome to the working forces in our State. The Tupelo brethren did good work in capturing such a strong man.

#### CARTER'S CREEK.

We have just closed a gracious meeting with the Bogue Chitto (Carter's Creek) church, Brother J. A. Lee, of Lumberton, doing the preaching. Twenty young people were added to the church by baptism. On returning to the house for the closing service, three others were added for baptism. The church's love for the pastor is beautiful. Their treatment of the visiting preacher was cordial.

I. H. ANDING.

Summit, Miss.

#### SUNFLOWER ASSOCIATION.

The Sunflower Association will be held with the Webb Baptist church, convening at 3 p. m., on the last Tuesday in this month, August 29, 1916. All of our denominational representatives are invited to be with us, including the editor of The Record.

L. F. GREGORY,  
Clerk.

Dr. M. O. Patterson assisted Pastor J. C. Richardson in a meeting at Delhi, La. Dr. Patterson presented the gospel in his characteristic way and Satan and his forces trembled under his strong blows. The church is more firmly established in kingdom work.

Rev. W. Y. Pond recently stretched a tent on a spot where once stood a saloon in Waco, Texas, held a meeting and received twenty-three into the church. "The desert shall rejoice and blossom as a rose."

The oppressive heat has been very trying on preachers in protracted meeting. Pastor Fleetwood Ball, of Lexington, Tenn., was forced to leave a gracious meeting, rest and receive the physician's attention for a while.

We are all rejoiced that the entire indebtedness of the Foreign Mission Board has been provided for. It behooves the board to be exceedingly careful during the next few months and not reach out too far—stay within safe limits.

Sunday School Secretary H. L. Strickland, of Alabama, has been elected field secretary of the Sunday School Board of Nashville, Tenn. Secretary Leavell gives a portion of his time to teaching Sunday School pedagogy in the seminary. This necessitated another man in the field.

The Sunflower Association will meet with the church at Webb, on Tuesday, August 29, at three o'clock. We hope every church will be represented and many visitors will attend. We confidently expect our editor, Secretary Lawrence and Dr. Carter. Their presence will do us good.

At this writing we are spending a few days on our old field of labor at Paris, Tenn. Continuous work and the oppressive heat, and a slight attack of sickness, suggested the necessity of going aside and resting a while. Pastor W. H. Ryals is pressing forward in the work in this charming part of the vineyard.

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